Bible League of North America

FORMERLY

THE AMERICAN BIBLE LEAGUE.

An Organization formed to promote a true Knowledge of the Bible and consequent Faith in its Divine Authority.

Publishing The Bible Champion.

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The Bible Champion

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(Volume xxiii—1.)

"When the Bible Was Blotted Out"

PRESBYTERIAN FRATERNITY.

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as

"a marvellous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

The first Presbyterian Pastor to solicit the Parable, which had just been read, to be given to his people, was Rev. Elliott Brown, D.D., Pastor of the St. Nicholas Avenue Presbyterian Church, New York City.

After the reading of the Parable to his people at their mid-week devotional Meeting, he describes the impression made in this happy manner:

"Having spoken with much enthusiasm to my people of the Parable, I was naturally anxious to find out how they were impressed by it. Of all the many whose opinion was asked, not one expressed disappointment, and scores have spoken of it with warm words of approbation. The result, already evident, will be a revival of interest in storing up the Bible in the memory against the day of need. This is the 'Preparedness' which ought to engage the earnest attention of all who love God, His Word and the welfare of the race."

PASTOR'S FEDERATION, WASHINGTON, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington arranged for the Parable before the Pastors' Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

"Your Parable, "When the Bible Was Blotted Out," read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

MOODY BIBLE INSTITUTE.

Prof. Robert M. Russell, D.D., Professor of Bible Doctrine and Homiletics, Moody Bible Institute, Chicago, very courteously surrendered his hour for the Parable, "When the Bible Was Blotted Out." The Student Body were present. Dr. Russell said:

"I am writing on behalf of the management and students of Moody Bible Institute, to thank you for the most enjoyable address you gave as a Parable. You certainly realized at the time that the student body was greatly pleased and edified. I hope for you a wide hearing, and shall be glad when you have put the address in printed form. Your description of what would follow a lost Bible will certainly create a deeper love for the book in all who hear."

A CONGREGATIONAL COLLEGE PRESIDENT.

"Recently, Dr. Jay Benson Hamilton, of New York City, gave his Parable 'When the Bible was Blotted Out,' before the College. I think I am quite within the truth, when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard*, President of Wheaton College, Wheaton, Ill.

20TH CENTURY MIRACLES

Happenings in a Western Sodom

JAY BENSON HAMILTON, D.D.

The best way to prove the possibility of Miracles is to work them. The Greatest Miracle-Worker told His followers: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." (John xiv. 12).

These Wonders were wrought by a Man, a Woman, and The Book. Each Adventure is complete in itself. All are a part of the one thrilling tragedy. The Story is a peep behind the curtains that conceal the heroic endurance and endeavor of the vast multitude of whom the world is not worthy. You will laugh, and cry, and shout, if your blood is red and your heart is not ice.

The Editor in his Campaign in behalf of Veteran Methodist Ministers heard tales as marvelous as Aladdin's, as incredible as Munchausen's, and as truthful as the Nazarene's. He was invited to visit a Conference held in a town, in which the first Sermon was preached in a Saloon, as described in the first Story; it began with a hymn and ended with a murder. During the Conference Session, he met many citizens who were worshippers of the first Parson and his wife. The Miracle Stories were told by the Pioneers who were leading actors in the incidents which they related.

The Series began in the BIBLE CHAMPION, June, 1916, and will appear monthly. This will be one of the leading features of the Magazine during the coming year. Every number will contain choice articles by brilliant and distinguished writers. The friends of the Bible who accept it as the infallible, inspired Word of God, cannot afford to miss the many good things that will be provided in the BIBLE CHAMPION.

LIST OF ADVENTURES

1. *The Sermon in a Saloon.*
2. *The Parson, the Champion Heavy-weight.*
3. *Judge Lynch.*
4. *The Water Snake's Bite.*
5. *The Parson's Wife, the Chief of Police.*
6. *The Parson's Baby, the Only One in Town.*
7. *Margaret Magdalena.*
8. *Mad Dennis and the Madonna.*
9. *Hiding the Parson's Kid.*
10. *The Lost Parson Rescued by the Bishop.*

The Adventures will be given each month until the series is concluded. When concluded, it is proposed to issue the series at an early date in book form. A new serial will follow this one,

"THE WHITE MANHATTAN, The City of the Golden Rule."

THE WHITE MANHATTAN

The City of the Golden Rule

JAY BENSON HAMILTON, D.D.

The Romantic History of the Redemption of Manhattan will begin in the BIBLE CHAMPION when the 20th Century Miracles are concluded. Two chapters will appear in each number. A Prophet of God becomes the Mayor of New York. The City adopts the Law of God as revealed in the Scriptures. It ceases to be a Man's City and becomes a City of God. The Transformation of the City is wrought as simply and really as the Regeneration of a Man. The Holy City, The New Manhattan, does not come down from God out of Heaven. It is the Habitation of Holy Human Beings, who do not have to die to become Good.

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7. The Castle of Mystery.
8. The Sky Parlor.

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8. Miracles of Magic.
9. The Reciprocity of Rightness.
10. The Black Cigar.
11. The Banquet of the Forty Thieves.
12. The Partnership of Piety and Crime.
13. The Poor Man's Tavern.
14. Sentenced to Salvation.
15. The Trust for the People.
16. The White Manhattan.

TO BE PUBLISHED DECEMBER, 1916

THE STORY OF MY LIFE AND WORK

BY

G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A.

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The Bible Champion

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And having done all, to stand. Ephes. vi. 13.

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20th CENTURY MIRACLES*

Rev. Jay Benson Hamilton, D.D.

MARGARET MAGDALENA.

The Mayor had invited me to lunch with him at the Club to hear the story of Margaret Magdalena.

"If you were to write the story of any one of a hundred lives which I could name you would make your reputation as a novelist. There is not a prominent man in any business in the city who has not been the hero of adventures here which the most vivid imagination could scarcely equal in thrilling interest or soul-moving pathos. You would not believe that a staid old fellow like me could ever have lived the life of careless jollity and wicked dare deviltry which seems to me now more a nightmare dream than a reality. I was the proprietor of a saloon and dance hall in the early days which was called 'Hell's Kitchen.' I had created a sensation by importing a star dancer from the east. She was a mere schoolgirl in age and appearance, but was as graceful as a fawn and as light-footed as a fairy. She was the incarnation of alluring and yet tantalizing sin. She was feted and courted by hundreds, but none of her many admirers could win her favor. She was daring in speech, startlingly wicked in glance and gesture, but imperiously forbade the slightest approach to familiarity or intimacy. One man disregarded her savage command to keep his hand from her bare shoulder, to his sorrow. It was during the interval between her dances. She was moving about among the men in the audience who were drinking toasts to her. One of her most ardent admirers who was considerably under the influence of liquor touched her neck with his hand and simpered:

" 'Give me a kiss, Maggie darling.'

"She dashed his hand aside and sharply exclaimed:

" 'If you ever touch me again like that, I will kill you.'

"The man laughed in a maudlin fashion and said with a leer:

" 'You have no weapon but your eyes, dearie. You may stab me to death any time with them if you will give me a kiss.'

"He placed his hand upon her shoulder and tried to clasp her in his arms. She reached her hand to her hat, which was a tiny mass of ribbons, lace and flowers, and seizing a hatpin which was shaped like a dagger and was as sharp as a razor, stabbed him a half-dozen times before she could be stopped. She would have killed him had she not been prevented by a score of men who thronged about her and tore him from her grasp. The man was laid up for a month and carried the marks to his grave.

"One night the usual crowd of men filled my saloon in readiness for the dancing which took place upon a raised platform at one end of the building. A rude curtain and other simple stage appliances enabled me to transform the hall into a theatre. The curtain was not raised at the appointed time. The

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audience began to be boisterous and by stamping and cat calling declared their displeasure. I appeared before the curtain and lifted my hand for silence. As soon as I could be heard, I said:

" 'Boys, there will be no dancing to night. "Spit Fire Mag" has got religion. She has turned Methodist. The Parson's Wife has converted her.'

"I added a vile epithet and roundly cursed the meddling jade who had turned into a canting hypocrite the little girl whom we all admired.

"I had not time to finish my remarks before a man leaped upon the platform by my side and shouted:

" 'You can take the name of God in vain as much as you please. He has mighty few friends in town, and what there are won't fight. But with the Parson's Wife it is different. The whole town are her friends and every man will fight. Boys, let us clean out the establishment to avenge the insult to the woman whom we all worship and love.'

"He struck me down, and with a wild whoop from the crowd, destruction began. I witnessed the complete gutting of my establishment and was powerless to prevent it. Tiring of my remonstrances, the mob turned upon me and like a pack of wolves tried to tear me to pieces. They would have killed me if it had not been for a woman's voice which rose above the tumult, crying.

" Stop! Stop!'

"It was the Parson's Wife. She was passing by, and hearing the oaths and shrieks knew there was blood-shedding at hand and hurried in to prevent it. Her presence calmed the crowd in a second. She pushed her way to my side as I lay upon the floor nearer dead than alive. Amidst a silence that was so profound you could hear the men panting for breath, she examined my injuries and in a very solemn voice said:

" 'I fear it is murder. He is dangerously injured.'

" 'The better riddance then,' shouted the man who had incited the riot.

" 'It is only what he deserves for insulting you.'

"She thanked the man by a little bow and a sweet smile, for they were all shouting:

" 'That's right! Death to the man that insults the Parson's Wife!"

" 'You are very kind,' she softly said, 'but murder is a crime against God. I don't mind your smashing property a little when it is this kind,' looking around the vile, dirty, old saloon, 'but you must not take life, even to please me. This man will die I fear, but I will do what I can to undo your work of love. Carry him to the parsonage, and then if you are not satisfied I suppose "Hell's Kitchen" will have to go out of business.'

"A rude litter was formed by tearing a door from its hinges. I was carried to the parsonage and placed upon the bed in the spare chamber, and then the crowd returned to my saloon and literally leveled it to the ground.

"The Parson's Wife dressed my wounds and gave me a sleeping potion that quieted me for several hours. When I awoke, the Doctor was by my side ready to set the broken bones and sew up the ragged wounds. When the Doctor's task was completed, he said sternly:

" 'I do not care much whether you live or die. Any man that will use the language about one of God's holy saints that you have, ought to die. I only treat you because she has pleaded with me to do so. But before I leave I demand that you shall withdraw your insult and authorize me to make the most abject apology. If you don't do it, you may lie here and die like a dog for all of me.'.

"I replied with a good deal of spirit:

" 'I prefer to apologize in person, and if you will bring her in I will do it without urging or threatening.'

"When she came in, I took her hand in my uninjured hand, and lifting it to my lips, I said:

" 'I was angry; I did not mean it; I admire you and worship you as heartily as any of the men. I have a pious mother and a pure, sweet sister of whom you remind me. It would break their hearts to know that I could become so degraded and brutalized as to insult an angel like you. Your treatment of me has broken my heart. If you will pray to God to let me live, I will promise you I will try and become the kind of a man my mother prays that I may be.'

"She stooped, pressed her lips to my forehead, and said with tears in her eyes:

" 'I forgive you, my boy. We will do the best for you we can. We hope and pray God will permit you to live and keep the vow you have made.'

"My injuries were more serious than was expected. I was ill a number of weeks. I was delirious for several days. When I became conscious I was as weak as a child. I had a vague vision, that haunted me, that the watcher and nurse who cared for me so faithfully was 'Spit-Fire Mag' who had died and become a saint. I thought God had sent her back to minister to me. I called her Saint Margaret. When I awoke from my long delirium I found the Parson's Wife sitting by my side. I looked surprised.

" Where is she?' I asked. 'I want to see Saint Margaret.'

"I then babbled like a crying baby of the visions and dreams of my delirium. I would not be denied. At last I threatened pettishly that if she did not come back I would tear open my wounds and take my own life. I had worked myself up to a fever of impatience and rage that threatened serious results to myself. The door opened and a little girl dressed in black entered.

" 'Saint Margaret!' I exclaimed.

" 'Margaret, if you please, without the Saint. I will sit by you and wait upon you if you will obey me like a good boy. If you are naughty I will go away at once.'

"I promised humbly that I would obey every command if she would only stay with me.

" 'All right,' she replied, with a demure glance. 'Shut your eyes and keep them shut until I tell you to open them.'

"I closed my eyes, but continued to talk.

" 'Shut your mouth, and don't speak until I bid you.'

"After a few moments' silence I dropped off into a healthy little nap and awoke like a new man. Margaret was sitting by my side reading the Bible. When she heard me move she said:

" 'You may open your eyes, but you must keep your mouth shut.'

"I devoured her with my glances, and in spite of her effort to be unconcerned her sweet face began to color under the steady stare which followed her every motion.

" 'Shut your eyes and open your mouth.'

"I closed my eyes and told her I loved her. I kept saying it over and over again, in spite of her command to be silent. She arose, and without a word walked out and left me alone for an hour. Then she appeared and coolly said it was time for my medicine. The doctor had said that if the delirium returned she was to double the dose. She had decided to treble it instead, as I was as mad as a March hare. When she offered me the medicine I lifted my head and kissed her hand and spilled every drop of the medicine.

"She wiped her hand carefully where I had kissed it and said:

" 'The delirium gets worse and worse and I will have to send for the Doctor.'

"I saw her no more that day. The Doctor who came to dress my wounds reported after a careful examination that I would live if I was well nursed, but if I had any more delirium he would procure a male nurse. I pleaded and promised that I would obey every request if Saint Margaret would only remain.

"I changed my tactics, but was as persistent and determined as ever in my love-making, until my little nurse, tiring of my importunity, roundly abused me. She uttered stinging and truthful words about my life and character. She reminded me that I was a drunken blackguard, who had lost the decent respect of his mother and sister that might have kept him from a life of infamy. She asked me what reason I had to expect that any woman would listen to ravings of love from a man who did not know the meaning of the word. She reminded me frankly that her life had been ruined by trusting to a man who professed to love her. He had tired of her in a few weeks and deserted her in a great city. Without friends or money, she had no alternative but to die or lead a life of shame. Her words, spoken in a bitter tone and with flashing eyes, frightened me into a burning fever. I refused to take the medicine and declared I did not care to live. I grew worse daily, but saw no more of Margaret. The Parson's Wife watched over me and cared for me with the utmost patience, but I did not even thank her. I told her I wished her to let me alone and let me die.

"One day the Doctor was unusually sober. The eyes of the Parson's Wife were red with weeping. I was almost stupid and half asleep, but I heard the Parson's Wife in the adjoining room ask the Doctor if there was any hope. The Doctor gave her little encouragement and went out. She thought the door was closed. I heard her softly weeping. She kept saying over and over again:

" 'His poor mother and sister! How can they stand it? It will break their hearts.'

"By and by I heard her talking in a low tone. I listened keenly and heard part of her prayer. She was praying for me, that I might give my heart to God before I died. She prayed for my mother and sister, and then my blood began to burn in my veins as I heard her sobbing as she prayed:

" 'Oh, Jesus, comfort our little Margaret. She has had a hard, bitter lot. She has a right to hate the very sight of a man, but her poor wayward little heart is fixed upon this stranger whom she has known but a few weeks. His kindness to her when others were cruel to her has taught her to love him. She will be broken harted at this great blow. Comfort her as only her mother could comfort her.'

"I heard light feet running. A quick sob told me who it was before she spoke:

" 'Oh, do not tell me that he must die. I tried to hate him. But he loves me and I could not help it. I just had to love him. I cried all day after I had talked so shamefully to him. I never knew I cared for him until I heard the Doctor say there was no hope. I have been praying, but it is so hard. My heart is breaking.'

" 'Saint Margaret!' I exclaimed in a hoarse whisper.

"She gave one little cry and ran to my bedside, and winding her arms around my neck sobbed and whispered that she loved me and wanted me to live for her sake.

"I held her fast and vowed that I would not die. I began to mend so fast that the Doctor declared that he believed I was shamming weakness to excite sympathy and win the girl by exciting her fears. I boasted that there was a little truth in the Doctor's charge, but I was sobered when he told me later when we were alone:

" 'Young man, no medical skill saved you. Your case was hopeless. Love is a powerful medicine, but that would have failed. The Parson's Wife prayed for you, or you would have died long ago. I am not a Christian myself, but if I stay around her where this little saint is, I will have to haul down my flag. I command you to do so at once, as a slight return to the good God for interesting two such women in your mean, wicked, little soul.'

"When the Parson's Wife came I told her what the Doctor said. She smiled through he tears. I said:

" 'I have determined to become a Christian. I have only one desire, and that is, to be worthy of your friendship and Margaret's love.'

"The little woman said:

" You have no faith. Margaret is a Catholic. Your duty is to go with her, and not ask her to turn aside to another faith. I wish you to send for the Catholic Priest, who is a holy and devout man. Submit yourself to his instructions and he will make a man out of you. If the Priest and Margaret can make a good Catholic out of you, you will be as good a Christian as if you became a Methodist.'

"When the priest an hour later sat down by my side in the Methodist parsonage, what do you suppose he did? He knelt down by my bed and prayed

for the blessing of God upon the holy woman who had snatched this burning brand from the eternal fire. He wept as he poured forth his soul to God, imploring His richest blessings upon her work of love in this sinful town.

"I became a Catholic and was married in the little Catholic Church. The Methodist Parson and his wife had special seats of honor. After the ceremony was over and we were declared man and wife, the Priest said:

" 'The Church cannot acknowledge as her children those who will not accept her teaching. I may violate the letter of our law but not its spirit when I declare that the Methodist Parson may be a heretic, but he is a devout disciple of Jesus according to his best judgment. The Parson's Wife is a better Catholic than any of us, in spite of her heresy. Love is higher than creed. I will ask the Methodist Parson to bestow his blessing upon these children of his, who by his courtesy and advice have been received into our Holy Church.'

"The prayer of the Parson was Catholic enough to have been taken out of the prayer-book, and when it ended the Priest responded with a lusty Methodist Amen."

BABY BUNTING.

" 'Bye-low, Baby Bunting,
Papa's gone a hunting;
To get a little rabbit-skin,
To wrap his Baby Bunting in.'

"The words were sung in a low tone like the hum of a distant bee. The voice was as sweet as the music of an aeolian harp whose strings barely vibrated under the breath of a gentle breeze. The singing became softer, until it was but a gentle *hm* carrying the tune like a faint echo from which the words had been lost. The baby ceased its cooing, and closing its eyes dropped its little head upon the mother's shoulder with a faint, long drawn sigh of restful content. It was cuddled up against its mother's breast, with its little chubby face just peeping over her shoulder.

"A girl scarcely more than a child in years was passing the house. She heard the gentle murmur of the lullaby. She stopped before the open window and stood close to the wooden blinds which were shut. Impelled by a strange fascination, she drew the blinds slightly apart and peeped in. The scene gave her young girlish heart such a thrill that it throbbed as if it would leap from her breast. The mother was sitting with her back to the window. The baby's face was so near that the girl thought she could feel its warm breath upon her cheek. The mother rocked to and fro and hummed and patted the baby's back until its deep breathing told her that her task was ended and the little one was fast asleep. She placed it in its crib and softly sung as she stooped over it to tuck the covers about it:

" 'Hush, my dear, lie still and slumber,
Holy angels guard thy bed.'

"A faint sound like a smothered sob startled the mother. She quickly

opened the window-blinds and saw a child crouched on the pavement under the window, weeping as if her heart would break. In an instant the woman was kneeling by the side of the weeping girl, and with her arms about her slender form caressed and fondled her as she had fondled her baby but a moment before.

" 'Why do you cry, my child?'

"The only reply was, "Mother, oh, my Mother.' Unrestrained weeping shook the little body as she leaned heavily against the woman's breast. Half leading and half-carrying the girl, the mother took her into the house, and drawing her into her arms as if she were a baby sat down in the low rocking chair and sang as she rocked to and fro:

" 'Bye-low, Baby Bunting,
Papa's gone a hunting;
To get a little rabbit-skin,
To wrap his Baby Bunting in.'

"The girl submitted for a few moments to the tender caressing and then slipped to the floor, and burying her face in the little mother's lap sobbed as if she would die with grief. The woman was wise enough to keep on singing, and while she sang she smoothed the curly hair and stroked the wet and burning cheeks of the child at her knee.

" 'Forgive me,' at last whispered the girl. 'My mother used to rock me to sleep as she sang that same lullaby. Why did I not die in her arms when I was pure and innocent? You do not know what I am, or you would not let me kneel on the floor of the room in which your baby sleeps.'

" God so loved the world that He gave His only begotten Son that all who believe on Him should not perish but have everlasting life.'

" 'God cannot love me. I am so vile and sinful,' sobbed the child.

" They that are whole have no need of the physician, but they that are sick; I came not to call the righteous but sinners to repentance, the Saviour said.'

" 'He cannot save me. I am a lost and guilty wretch,' wailed the crouching girl.

" 'Though your sins be as scarlet, they shall be as white as snow.'

" 'I dare not go to Him. He would turn me away. He must hate me for my sins,' whispered the child.

" 'Him that cometh unto Me, I will in no wise cast out.'

" 'I would like to be good again. I am so sorry. My heart is breaking. If my mother were only here.' And every word was a sob, as the child laid her hot face hard on the little woman's knee.

" 'As one whom his mother comforteth, so will I comfort you.'

" 'Will you ask Him for me?'

"Clasped in each other's arms, the woman and the girl were bowed upon the floor. The woman's low voice was like the soft whisper of a child breathing its petition into its mother's ear.

" 'Oh, Christ, Thou who didst have compassion on the wretched, sinful

woman who knelt in shame at Thy feet, give ear unto my cry. Bow down Thine ear and listen to the prayer of this child. She is only a helpless little girl. She is yet her mother's little baby girl. If her sweet mother were here, how quickly would she forgive her weeping little one. Thou, who art full of infinite love and mercy, hearken to the sob of this breaking heart. She is lost and vile, but she is penitent and sorrowful even unto death. Thou didst die for her. Wash her in Thy blood and make her white as snow.'

"After a moment's silence, the girl in a broken whisper said:

" 'Oh, Jesu, Son of Mary, my mother's Saviour, hear my prayer. I am not fit to touch Thee, nor speak to Thee, nor even to look at Thee. Pardon my sins. Make me pure again, as I was when my dear mother sang "Bye low" to me. For my mother's sake, hear me. For Thy Mother's sake, save me.'

"The prayer abruptly ceased. There was a startled look upon the wet face of the girl as she arose from her knees.

" 'He has heard my prayer. He has answered me. He has saved me from my sins. The Holy Virgin has spoken to Him for me.'

"The words poured forth in a tumult of joy. But in an instant her face was clouded again.

" 'I had forgotten that you were a Protestant. You think it is wicked to pray to the Virgin!'

" 'We are both Christians, my child. Jesus is our Saviour. He loved His mother devotedly. He will not be grieved nor offended if we love her too. I would not have you give up your mother's faith. Our mothers' religions can not be very far apart if they lead us to love and serve the same Saviour.'

" 'I am so glad,' said the girl impulsively. 'My mother taught me to pray to Jesus when I was a little child, but she always said, "Ask Him to hear you for His Mother's sake." '

" 'If I had only asked Him to save me when the great temptation came, I would not have been lost. I forgot to pray that night. I forgot mother and Jesus and the Virgin. Oh, mother, if I had only listened to you!'

"A bitter wail, shrill and loud, from the weeping girl, woke the baby and it began to cry in terror. The mother rocked the crib and patted the baby and sang, but it would not be quieted. The girl, stooping over the crib, said in a quiet voice:

" 'Let me take it.'

"Before the surprised mother could speak the baby was nestling against the girlish breast. A low voice began to sing in tones that trembled with emotion and now and then had little breaks caused by a sob that could not be suppressed. The little woman smiled at the picture, although her eyes were wet with tears. The sound of the strange voice surprised the baby into silence. The familiar words and tune soon caused it to nod its head and close its eyes. When the mother offered to replace it in the crib, the girl whispered:

" 'Let me hold it a little while.'

"For a long time there was silence unbroken save by the faint creak of the crazy rocking chair and the hum of the girlish voice:

" 'Bye-low, Baby Bunting,
Papa's gone a hunting;
To get a little rabbit-skin,
To wrap his Baby Bunting in.'

"The story of 'Baby Bunting' was written in a scrawling schoolgirl hand upon coarse paper which was yellow and stained. The Mayor, who had been looking out of the window in deep thought while I was reading, said:

" 'My wife comes to my office once a year to read it. I keep it in my safe for her, lest it should be lost or destroyed. The anniversary of the death of the Methodist Parson's wife is always a day of tears with us, but they are glad and joyful tears.'

"I had noticed great splotches, as if water had been dropped upon the paper, causing the ink to run and discolor the manuscript.

" 'We never seek to hide the past, although it has much of sin and shame in it. We are too grateful for our deliverance. "Spit-Fire Mag" was the nickname by which my wife was known to the boys in the old days. She had such a temper that she raged like a demon when she was fully aroused. That was pretty often. While it was great sport for us, there were times when we were amazed and shocked and terrified by her fearful gusts of passion. You will see her to-night at the reception. You must not let her know that you have read the story of "Baby Bunting." '

"The Mayor's mansion was like a bit of fairy-land. It was spacious, and richly, but not gorgeously furnished. The florists of the city had exhausted their hot-houses to transform every room into a garden of beauty with palms and flowering plants. The most fashionable caterer had been given *carte blanche* to provide the luncheon. The most popular orchestra in the city, in the music room adjoining the large double parlors, played throughout the evening.

"The occasion was unusual and remarkable in kind and character. The Mayor, who was a Catholic, had invited to his mansion the Methodist Annual Conference, and the members of the local Methodist Church. The ministers and laymen and their wives crowded the rooms and acted as if they were in the home of one of their own communion. The Mayor took me by the arm and led me to his wife to be introduced as one of the guests of honor. As we entered the parlor, we noticed a jovial group of ministers gathered about the Catholic Priest and the Methodist Bishop, who were exchanging good-natured pleasantries. As we passed the little company, I heard the Priest say to the Bishop:

" 'You see, Bishop, we Catholics can have a love-feast as well as you Methodists.'

"With some difficulty we made our way through the crowded rooms to the open place where the hostess stood. The tableau I beheld gave me a start of surprise. The Mayor said, hurriedly:

" 'Be careful, or you will let her know what you have read.'

"A woman in the full bloom of matronly beauty, dressed with simple elegance in the latest fashion, bowed over my hand as she took it in her warm, firm clasp. Her greeting of welcome was uttered in a voice of unusual sweetness, but with the composure and grace of a lady of the most refined society. She introduced me to a tall, manly fellow by her side, whom she called her 'Big Baby Boy.' The young giant, towering above the slight form of his mother, bowed and smiled as he took my hand and said:

" 'The little mother keeps so young herself that she almost makes us forget that we have ceased to be her baby boys and girls.' He then introduced me to his sisters, two beautiful girls, yet in their teens. The Mayor and I continued in our walk until he had led me to a little alcove before which the Priest and the Bishop were standing. It was a tiny chapel illuminated by the mellow light of small electric lights in the ceiling. There were but three pictures. On one side was a Madonna by a famous artist. On the other was a companion picture entitled 'The Parson's Wife.' The face was not saintly, but angelic. It was radiant with beauty, but it was spiritual, rather than physical. The central picture was entitled 'Margaret Magdalena.' It represented a woman kneeling at the feet of Christ. She was wiping His feet with her hair while she looked up into His face.

"The picture fascinated me. I studied it for a moment and felt my heart begin to burn and then melt as I looked into the face of the Christ. It was painted with a dazzling color that made it shine as the sun. His raiment was white as the light. It was a rapturous conception of the transfigured Son of God. The incarnation of love and compassion was overpowering. I found my eyes dimmed with tears. I saw Jesus, 'The Friend of Sinners,' for the first time. I looked upon the face of the woman. I was stunned as I beheld the face of the girl, for she seemed but a child. It was the face of my hostess, the Mayor's wife. The joy that transformed the lovely childish face into an angel of purity thrilled my soul. With difficulty I suppressed a rising sob. I turned to look at the Madonna again. I thought I heard the agonizing cry of a heart-broken girl:

" 'Oh! Jesu, for Thy Mother's sake save me!'

"I turned to the companion picture and looked upon the face of 'The Parson's Wife.' I thought I heard the faint echo of a lullaby falling from her loving lips:

" 'Bye-low, Baby Bunting,
Papa's gone a hunting;
To get a little rabbit-skin,
To wrap his Baby Bunting in.' "

The Adventure in the Next Number—"Mad Dennis and the Madonna."

THE ARENA

Degeneration and Extinction

Prof. L. T. Townsend, LL.D.

DEGENERATION

As already shown, the sanest though unproved and unprovable theory of evolution, calls for a universal law of improvement in the different families of living things, if not in the individuals belonging to those several families. In the early days of evolution, this so-called law was thought to be pretty well established and was favorably commented upon in the 18th century by Linnaeus, Owen, Buffon and others and it was thought it might explain in some measure, the origin of the species. The elaboration and defence of those earlier opinions of Mr. Darwin, Professor Haeckel, Mr. Spencer and a small multitude of followers are matters of history. At the present time, however, this law of improvement of species has quite entirely lost its standing. The best informed, or at least the fairest minded scientists, have reached the conclusion that "degeneration has marked the history of every living form." The discovery some time since was made that there is a multitude of fossils of the older forms (though, in some cases, having new names) that are larger and better developed than any of their living representatives.

Beginning with a study of comparative botany, it is found that the flora of the present time gives no evidence of improvement over the same species that appeared early in floral history. Different species of plants and trees have been artificially improved, and nature may lend a hand in efforts toward such improvement, but this, as we have said before, is the poorest sort of evidence in support of the Evolution of species. Breeding and selection at the hand of man are a long remove from any known natural process.

James Geikie classifies the modern club-mosses as the lineal decendants or representatives of the great lepidodendrid trees that were abundant in the latter half of the so-called Paleozoic period. Ancient ground-pines, ferns and cycades were from thirty to ninety feet in height, while their present representatives, in comparison "are mere shrubbery."

Professor W. Carruthers, speaking of the fossil ferns, the *equisepumas* and the *lycopods* that appeared in the Old Red Sandstone, says that they were not "simple or generalized forms, but were more complex structures than their living representatives." *Geological Magazine,* 1876.

The fact of the matter is, that the botanical world when nature has her way rarely "makes good," and as time goes on, allows the loveliest plants to perish, or become indifferent, and sometimes hateful. The sweat of the human brow and the calloused hand of man seem necessary in order to keep many kinds of flora up to the standard. The saying is correct that, "cultivated fruit trees never repeat nor improve upon their parent trees, if left to themselves, but nine hundred and ninety-nine times out of a thousand, sink below them."

But for the intervention of man with his "agricultural culture" every field in this world would be nothing better than a garden of weeds. (Gen. iii. 18-19). It is hardly worth while to illustrate botanical degeneracy further, for the facts and tendencies that give support to it are so many that a simple enumeration would become tiresome.

Degeneracy in animal life is no less pronounced than in the floral world. Fish, for instance, appear early in the world's history and still live on, but have been degenerating, ever since what is called the Devonian period. Fossil radiates, and mollusks were larger and in some cases more finely marked than any that appear in our modern seas.

The same may be said of the insect and reptile families. In the earlier periods of the world's history there were locusts with

seven to ten inch expanse of wings, and dragon flies having bodies from twelve to sixteen inches in length, with wings that measured from tip to tip, two feet. Their modern representatives, as every school boy, who has watched them, knows, never reach such dimensions.

The size of some of the pre-historic reptiles seems almost incredible when compared with their degenerate and pigmy descendants. Speaking of the frog of early times, whose fossils are found in Texas, Dr. C. M. Sternburg says, "I found several skulls that measured over a foot from the end of the chin to the distal point of the horns. . . . I think when alive they must have been six feet long." He mentions one specimen that was "ten feet in length, the head of which was about twenty inches in length with jaws more powerful than those of an ox." (*Popular Science News,* May, 1902.)

The monstrous armed dinosaur, belonging to what is called the Mesozoic period, are thus described by Professor Dana: "They were the most gigantic of terrestrial animals, in some cases reaching a length of seventy or eighty feet, while at the same time they had a height of body and massiveness of limb that without evidence from the bones, would have been thought too great for muscles to move." (*Manual of Geology.*)

In studying some of these fossils, one is almost persuaded that one is in nightmare, confronted by gigantic and horrible creatures seeking whom they may devour. Their descendants, if they had any, were in comparison under sized and insignificant.

The mammoth, said by Flower and Lydekker to have been the ancestor of the modern Asiatic elephant, was nearly twice the weight of the largest living elephant, the length of the body being sixteen feet exclusive of the tusks that were at least ten feet in length including the curvature. The great lion and hyena of the early periods are, according to Cuvier, identical with the living species found in Africa, but Dana makes the remark that "these modern kinds are dwarfs in comparison with those that are pre-historic." (*Geological Story Briefly Told.*)

In Eastern Oregon the bones of hogs, unearthed by members of the John Day expedition, were as large as oxen and the so-called, "great hog," *sloth-erium,* measured in length nearly ten feet and was from six to seven feet in height.

No less remarkable discoveries have been made in California where fossils, in some instances, are found in an unusually excellent state of preservation, especially those imbedded in tar pits in which the unfortunate victims had fallen. These animals as to size have the same general characteristics as those discovered in Oregon.

The early bear family now represented by the black, brown and grizzly bears were of enormous growth. And animals, not well named, called sabre-toothed tigers, that were no tigers at all, but belonged to an ancient group of cats, native in North and South America, also in Asia and Europe, were, according to paleontologists, the ancestors of the present domestic and wild cats. And perhaps nothing has better support than the conservative announcement of the late Profesor Cope, a pronounced evolutionist until just before his death that "Retrogradation in nature is as well established as evolution." The conclusion reached would, therefore, seem to be this, that amid all the mutations, saltations and variations in the flora and fauna worlds there is no improvement and in most instances the earlier forms furnish larger specimens and better developed than are their modern representatives. Evolutionists have been challenged in the following words, by one of their own number: "Hence the need of frankly facing some of the ugly chapters of natural history which follow the decline of so many forms of life, even high and beautiful ones, into degenerations well nigh incredible, and even loathsome."*

Evolution appears, therefore, to be hard hit either way, whether or not its advo-

*Should the reader desire to pursue this line of thought further, he will find interesting facts in a treatise on *Degeneration* by Dr. Bohon of Naples and in another on the same subject by Edwin Ray Lankester, Professor of Comparative Anatomy, Oxford.

cates fully realize it. They are confronted by this dilemma. Animals of the earlier fossil age are the ancestors of their modern representatives or they are not. If they are their ancestors, then the law of improvement gives way to that of degeneracy. If they are not the ancestors of the modern representatives, (we think they are not), then the modern species came into existence without any ancestors known to the scientific world. In that case, evolution is uncalled for and impertinent.

What already has been said as to degeneracy in the brute family applies to the human race. Historic anthropology will make this clear. The early Babylonian and Egytian art was decidedly superior to that of the later periods and the religious conceptions of the first dynasties of those great empires were unquestionably of higher order than those that followed, and modern Egyptians who live in mud-walled huts certainly are a downhill evolution from the Egyptians who lived in royal palaces.

In the so-called new world, conditions are found to be pretty much the same as those on the eastern continent. Some of the peoples of Mexico and South America, who are scarcely half-civilized, are descendants from a people who give evidence of having ranked, in some of the higher attainments, with the earlier Greeks and Romans. Likewise the poor Eskimo of Greenland is not an elaborated monkey, but a degenerate descendant from the enterprising and noble Dane who colonized that country in 1406 A. D.

The prehistoric cliff-dwellers and mound builders of our west and southwest country, as Mr. Frank Hamilton Cushing, Professor Amos P. Brown, Professor E. D. Cope, and Dr. John Harshberger clearly have shown, dwelt in communities, had tools of husbandry, dealt in the various commodities of daily life and give not the slightest evidence that their ancestors were ape-men but were rather the descendants of a people who possessed some considerable measure of culture and civilization.

And the present outlook for the human race judging from the way affairs are tending is far from being full of promise. Even Evolutionists are becoming disappointed, if not discouraged, on the discovery that physical weakness and decay in the human family are at present on the increase, and this, in spite of all eugenic and hygienic efforts of physiologists, physicians and surgeons to prevent it. Certain diseases in consequence are on the increase. Healthy brain power of the majority is confessedly deteriorating. Asylums are multiplying and are all the time overcrowded. The U. S. Census Bureau, in a recent report on insanity, shows that during the last six years our population has increased eleven percent while insanity has increased twenty-five percent. The percentage of insanity in the state of Massachusetts is nearly three hundred and fifty per one hundred thousand of her population. And the estimate is made that one in every hundred persons in the State of New York falls into the class of the unfit or unequal, many of whom should be confined in some of the State asylums. In case of the individual, it appears that degenerative changes commence even before the entire organism reaches its full maturity. The aged man loses flesh, though there may be a benevolent design in this for he will have "less weight to carry and less tissue to nourish," which certainly is an advantage as the years go on. There is also a growing abatement of strength and vitality and at length "the grasshopper becomes a burden." The son as a rule shows no advancement on the father. In a book entitled *Natural Inheritance,* by Francis Galton is offered this remark that meets the approval of general observation: "The more bountifully the parent is gifted by nature, the more rare will be his good fortune if he begets a son who is as richly endowed as himself and still more so if he has a son who is endowed yet more largely." And that the modern hoodlum is lower down in criminal degeneracy than the childhood of any period of recorded history is a fact beyond dispute. It is therefore pretty well established from biolgiocal and physiological points of view that on the whole the human race has not been a gainer in all the years since the true man appeared on earth.

That Christianity has benefited the world spiritually, has lessened some of the ills of life, and is able to sustain those who have religious faith the better to bear misfortune will not be questioned, nor is there any rational doubt that the Christian religion is fully able to do much more for the human race than has yet been done provided its precepts were followed out. The trouble is not that Christianity has failed but that it has not been tried as a remedy for the evils that seem to have taken in hand our modern civilization.

But it is asked if in the field of mechanical invention modern man is not immensely in advance of his ancestors whether of recent times, or in prehistoric ages. Of course there is but one reply to that question. It is this, that the telegraph, the telephone, the wire-less, the automobile, battle ships, submarines and the more recent "tanks" or "the land dreadnaughts" as they are called, and constructive mechanical works of almost every kind are a great advance over the handcraft of the stone, copper and iron ages of the past. But is one able to prove that these modern marvellous inventions have been an unquestioned advantage to the human race from biological, theological, ethical and religious points of view? Some of these inventions, both intentionally and unintentionally, have become terrible agencies for killing men in numbers never known before in human history.

As to the fine arts, music, painting, and sculpture, the present generation is at best a copyist and the ancient empires in majesty of conception and construction are a surprise to the modern world. And it is now pretty generally conceded that for the best type of religious expression we must go back to the Psalm-singers and Prophets of Judea and to the words of Him who spake as never man spake.

Sir William Ramsay has made recently a bold and telling attack upon the current very fashionable and sentimental theory, that the race is steadily advancing. He affirms, to quote his exact words, that "degeneration, and not progress has been the law of the world."

Not long since Baron Nordenskiold in discussing the degeneracy of the human race reached conclusions some of which may be questioned but are nevertheless very suggestive. He insists that degeneracy is not sporadic, local, and occasional, but is a tendency in every country and among every people. In proof of this he calls attention to the frequency with which brains are met that are incapable of normal working; to the universality of nervous irritability; to the undue predominance of emotion; to the feebleness of will power; to the gradual disappearance among the masses of the sense of duty, and to the existing looseness in morals among the so-called upper classes of society.

Dr. John Berry Haycraft in his recent work entitled *Darwinism and Race Progress,* from slightly different points of view reaches conclusions similar to those announced by Nordenskiold. He divides the race into two classes: the capables and the incapables. In the first class are included enterprising, ambitious, and successful people. In the second are those having the opposite characteristics. And then, after pointing out the fact that imbecility, disease, and evil tendencies are passed on from one generation to another, he shows, what no one can doubt, that it is not the progeny of the first, but of the second class, that is on the speedier increase.

Alfred Russell Wallace who advocated the theory of descent at the same time as did Darwin and was called the dean of English scientists, after having made extended personal investigations and after reviewing the testimony of travellers who had visited almost every part of the world, gives a poor showing as to the effects of our boasted modern civilization upon the human race. Speaking of the Mahon race of the islands of the Western Pacific, Dr. Wallace says, "We are driven to the conclusion that in all the essentials of true civilization, these uncultivated people are fully the equals perhaps the superiors to ourselves." (*Contributions to the Theory of Natural Selection.*)

An English traveller, who had visited almost every part of the world, in conversation with the writer, made this rather

surprising remark: "The most civilized people in the world are the uncivilized."

Hiram N. Stanley, in the *Arena,* 1890, is apprehensive as to the future: "The floating population is always the scum, and yet the stream of life is largely renewed from this source. Such a state of affairs is suicidal in the democratic civilization of our day."

Lieut. B. Kops, who for a time lived among the so-called barbarian people of New Guinea, made this report: "They have no fastenings to their homes yet seldom or never is anything stolen. Respect for the aged, love for their children, fidelity to their wives are traits that reflect honor on their disposition. Chastity is held in high regard and is a virtue seldom transgressed by them. Adultery is unknown among them."

Essentially the same is said of the Aborigines of Australia and of several of the uncivilized islands of the Pacific Ocean. And are we far from the truth when suggesting that there are comparatively few barbarians, of earlier or later times, unless degraded by our modern civilization, who would not flay alive any one of their tribe found guilty of the monstrous cruelty and horrible lust of the white slavers in our large American cities?

Shortly before his death, in his 91st year, Dr. Wallace made this statement: "I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. There exists in our midst horrible and dreadful diseases never known before. Our whole social environment is rotten, full of vice and everything else that is bad, and in one of my latest conversations with Mr. Darwin, he expressed himself very gloomily on the future of humanity and gave this as a reason for the trouble, that in our modern civilization, natural selection has no play, and the fittest do not survive."

With prophetic forecast, the New Testament prophets, Peter in his epistles, Jude in his, and Paul in some of his, make the announcement that degeneracy is to be the record on the closing pages of the world's history. And the blessed Master Himself, though not unmindful of a coming spiritual good, foresaw the reign of evil and corruption continuing and increasing to the later and the latest times of the present dispensation.

The science of Philology affords evidence scarcely less convincing as to human degeneracy than that already presented in these other fields of research. William von Humboldt's putting of the matter is brief, but has in it a wealth of suggestion: "Man is man only by means of speech; but in order to invent speech, he must have been already a man." And he might have added, a man highly civilized and with intellectual incentives.

Canon Farrar speaking of what he calls the sporadic family of languages, those he means that are spoken by the different and scattered tribes of the human family and that for the larger part are uncivilized, affirms that in every one of them "there is unmistakable evidence that they had an honorable ancestry." It is the judgment of such linguists as Du Ponceau, Charlevoix, Appleyard, Threlkeld, Caldwell, Dr. Latham, and Max Müller, that many branches of the sporadic family of languages have such richness of expression, and are so perfect and artistic in structure, that they could not possibly have been wrought into their present forms by the peoples now speaking them. The rational, and the only rational, conclusion is that those who now speak these tongues must have sprung from an ancestry who, in character and culture, were far in advance of their descendants.

One of the most recent and careful authorities on the languages of the American aborigines is Mr. Horatio Hale. In a paper published in the "Transactions of the Royal Society of Canada" he announces, as the conclusion of his investigations, the unqualified conviction that "the original framers or users of the languages of America were a cultivated and an intellectual people, and these tongues as they are now spoken are a clear case of race degeneration."

In view of all these facts supported by the opinions of those most highly qualified to speak, the conviction must fasten itself

upon the mind of every thoughtful person that degeneration is staring humanity in the face and cannot possibly be accounted for on any scheme that has been proposed by the theory of evolution, nor have the inventive wits of naturalists ever been more perplexed than in this twentieth century in trying to discover something to arrest the downward tendency of almost everything.

(TO BE CONCLUDED.)

Romanes' Conversion

REV. J. T. GULICK.

In a letter dated December 25, 1890, Mr. Romanes ventured to make these inquiries just before he closed:

"For a long time past I have been meditating upon the possibility of putting to you a question which I have feared you might deem unpardonably impertinent, and this in both senses of the word. But on this Christmas day I cannot avoid the 'cumulative' temptation. My only excuse is the twofold statement that the question is not put from any merely idle curiosity, and that it is put on account of the very great value which I attach to the extraordinary analytical powers of your thought.

"The question which—for my own benefit alone—I want to ask is, How is it that you have retained your Christian belief? Looking to your life, I know that you must have done so conscientiously; and, looking to your logic, I equally know that you cannot have done so without due consideration. On what lines of evidence, therefore, do you mainly rely? Years ago my own belief was shattered—and all the worth of life destroyed—by what has since appeared to me overpowering assaults from the side of rationality; and yours is the only mind I have met with which, while greatly superior to mine in the latter respect, appears to have reached an opposite conclusion. Therefore I should like to know in a general way how you view the matter as a whole; but if you think the question is one that I ought not to have asked, I hope you will neither trouble to answer it, nor refuse to accept in advance my apology for putting it.

"GEORGE J. ROMANES."

Mr. Gulick's letter, written at Osaka, Japan, March 7, 1910, ended in this manner:

"In response to your inquiries as to my views concerning the main lines of Christian evidence, I have written out a few thoughts which I enclose with this. They only suggest certain methods of approach to the subject which seem to me helpful in reaching right conclusions. If a fuller statement of my thoughts on any point is desired, I shall be very willing to give what I can, though I have the feeling that my best thoughts are crude compared with what is accessible to you in such a center as Oxford.

"Still I know there are some advantages in 'isolation,' and a missionary has some special opportunities for certain lines of direct observation.

"If I knew what part of the subject was engaging your thought, I should possibly be able to make suggestions that would avail more, even if I am not able to give any new light. I shall be very glad to compare notes on any point.

"Yours truly,

"JOHN T. GULICK."

As a result of the "thoughts," Mr. Romanes returned to the Christian belief and spent his last years trying to undo the effects of his previous apostacy.

These are the "thoughts" written out by Mr. Gulick:

Man is rational and he finds himself part of a universe that is capable of being interpreted and used by reason. The arts and sciences, through which his power is constantly advancing, are proofs that he is justified in the assumption that every part of the universe is constructed on principles that will yield an ever expanding meaning to his search for unity, law and order. The progress of science rests on man's faith that he cannot be wrong in applying this as-

sumption to new realms; and the rationality of the assumption is justified by the result. But rationality includes not only the adjusting of means, but the weighing and choosing of ends; — not only intelligence, but morality; not only knowledge, but love guiding in the use of knowledge. Man finds himself part of a social system in which regard for the good of all is the guiding principle that brings order out of confusion. The history of social evolution shows that, in proportion as man gains faith in this principle, and applies it intelligently to wider groups of society and to each and all of the relations of social organization, in that proportion has he advanced in happiness and dignity.

We also find that a very large share of this advancement has been due to Christianity. Though other systems of teaching have dimly apprehended the ideal, they have none of them been able to inspire men with new motives that are able to hold the brutal tendencies of the race strongly in check. In populous regions there seems to have been a slow biological evolution through which altruistic instincts have gained increasing force; but no power outside of Christianity seems able to take man as he is, in any and every land, and set him on a new course. The cause of this wonderful power in Christianity seems to lie in its ability to assure men of the fatherhood of God as well as of the brotherhood of man. Indeed, judging from my own experience and from what I have observed in China and Japan, it seems as if a strong hold on the latter idea, such as will awaken the enthusiasm of humanity, is attained only by those who are filled with the former idea. It should also be said that a strong sense of God's love does not remain with the man who refuses to love his neighbor.

Science rests on the assumption that unity, order, and law pervade the universe. Morality rests on the assumption that the obligations of benevolence are a reality, extending to the uttermost bounds of our influence. Religion rests on the assumption that power, wisdom, and love underlie the foundations of the universe. The first is the condition for any rational use of means, methods, and opportunities; the second is the condition for wisdom in the choice of ends and in the regulating of our lives; the third is the necessary condition for courage, confidence, and joy in realizing the two previous conditions. There is also an interdependence between the first and second conditions which seems to make it necessary that they should advance together. An individual may indeed be skilful in the use of means without listening to the dictates of morality, but a community without morality will relapse into barbarism, losing the sciences and arts they once possessed.

But is it wise, is it rational, to act on these assumptions before we prove that they are in accordance with fact? I believe it is. This is, it seems to me, just what rational man has always done, in some degree; and I believe he will always have to, unless he abandons rational life. Does not the very essence of rational life lie in conscious or unconscious acceptance of these higher postulates? Irrational creatures, as well as man, put faith in the reality of the objects revealed by their senses, though the only proof that the assumption is not a delusion is that it works well in serving the purposes of life, and that the knowledge derived from different senses is hamonious. Now, it seems to me that confidence in the postulates of our reason is justified in the same way. They are necessary to the continuance of rational life. They give vigor, enthusiasm, and joy to life; and they bring all parts of our knowledge into a harmonious whole.

Again, it may be asked, Are not the first two of these postulates sufficient without the last? And does the last stand on as sure a basis as the other two? It seems to me that the three are inseparably connected. The last is an implicit assumption underlying the two previous assumptions. Rational man is the fruit of nature, and the nature that bore him everywhere responds to his reason. When reason is the interpreter of such a universe, will it not find reason as the interpretation? What can be more rational than to believe that the nature of the universe is rooted in reason?* But a full

**For a fuller statement, see Dr. A. M. Fairbairn's "City of God" (2d edition), pp. 66-74.*

answer to these two questions can be reached only by a careful study of the evolution of rational life, a subject which may be pursued in a thousand different ways, and concerning which I can make only a few suggestions. To give definiteness to our investigations we need to take actual cases. We need to observe the influence of systems of thought that have shaped the lives of individuals or nations. What systems have done the most to invigorate rational life? Which ones have shown the most power in restoring to rationality those who were wasting their own energies, and bringing ruin to others? I am sure Christianity could not retain its hold on the modern world, any more than Buddhism, if it did not show superior power in elevating the lives of men.

But the great power of Christianity lies in the direct effects of the character of Christ. His influence on the world is due not only to his elevated conception of the fatherhood of God, but to the new aspirations awakened by his realization of the most exalted life and his promises to lead others to the attainment of a similar life, in their devotion to him and to the kingdom of God which he establishes on earth. This kingdom of God is a kingdom of love, which he assures us is to spread its influence into all lands; "for the meek shall inherit the earth." Not only has Christ become a leading factor in the evolution of society, but, in the survival of the meek and the righteous he has opened to us the philosophy of this higher evolution, and the truth of the philosophy is sustained by the gradual fulfilment of the predictions based on the philosophy.

Concerning the nature of Christ's authority, and the ground on which he makes such great promises, and assumes such absolute leadership, I try simply to understand what he claims for himself. Though the most humble of men, he assumes greater authority than any other teacher ever thought of assuming. His life and its influence on the world seem to me as unique as his death and resurrection. Each sustains the other, and the harmony and consistency of the whole seem to me unlike the fabrications of the myth-making faculty or the productions of idealizing art. An extraordinary life may be the occasions for myths attempting to explain that life; but it is entirely incredible that myths and subjective delusions should originate a character on a wholly new range of thought, and then give it power to transform, first the original subjects of the delusion, making them consistent and persistent witnesses and martyrs, and then through them the whole structure of society. But, although the lives of his disciples show that they were moved by the deepest conviction of the reality of what they have told us about him, we must remember that their method of describing events is necessarily shaped in many respects by the ideas of the time; when, for example, we read that the waters of a pool with curative powers were at intervals moved by an angel, I have no difficulty in supposing that it was an intermittent spring; and when mention is made of people possessed by devils, I believe them to have been what we now call epileptics, or hypnotics, or insane people. Making allowance, however, for the fact that the very names of things sometimes express the cause to which popular belief attributes them, we find that the records of Christ's life are chiefly the simplest possible recitals of what he did and said, with only the briefest references to the explanations of the facts. And the facts recorded, nearly all relate to the last three years of His life. Passing by all explanations of the nature of His life, and giving attention simply to the main facts of these three years and to their influence on those who were with Him, and through them, on the world, we are brought to the irresistible conclusion that He was a new type of man, possessed of a character of complete devotion to the good of others, and of unparalled power of transforming and elevating the lives of others. In biological evolution a new type has influence only as its offspring multiply to the exclusion of other types; but, in rational evolution, a new character may propagate itself by transforming other types into more or less conformity to its own standards without any infusion of new blood. This is the method of Christ's influence on the world. In the language of the New Testament it is called, giving power to become the sons of God.

In closing, I may say, that our philosophical explanations undergo transformation, but the great facts of Christianity seem to me to remain untouched.

As was stated above, the result of this communication was the return of Mr. Romanes to the Christian fold. In the course of time the facts came into the possession of Professor G. F. Wright, the editor of the *Bibliotheca Sacra,* and he asked permission to publish the details as well as the "thoughts," the latter having come to him in the form of an article entitled: "Christianity and the Evolution of Rational Life." It was granted, and the "thoughts," with an introduction, duly appeared as an article in the January number, 1896, pp. 68-74. The correspondence was then added in a supplementary Critical Note, pp. 165-167. The whole story can still be found in that connection. H. W. Magoun.

The Remnant or the Regnant Christ.

Rev. Thomas H. Walker, D.D.

(Second Paper)

It has been the too evident desire of critics to lay a burden of responsibility upon the gospel writers which is not warranted. "We must get back to Jesus," they affirm; we must strip Him of this veneer and glamour with which the disciples have covered Him. These records they tell us, are too highly colored with the idealistic picture of the disciples, enthusiastic devotion to Jesus and partly due to the myth making propensities of later writers. Yet what did we gain from Seeley's *Ecce Homo* or Renan's *Vie de Jesus?* A majestic figure grandly human, wholly winsome, one of ourselves, gifted with a marvellous insight into the ways of God such as no man either before or since has possessed. A figure unique rather in achievement than in nature. But did Seeley's or Renan's Jesus satisfy? Could such a figure ever be the center of a man's faith? From that school of criticism we come to another which would deny altogether the historicity of Jesus. Prof. Schmeidel says. "the view that Jesus never lived has gained an ever growing number of supporters." J. M. Robertson in England, Profs. Kalthoff and Drew in Germany, and W. B. Smith in America, have consigned Jesus to the realm of myth making fancy. They claim to have discovered the elements which have gone to make up the figure in the gospel picture. They say the sources of these elements are to be found in Judaism, Hellenism, Mithraism, Zoastrianism, and Buddhism. So that in their hands the figure in the gospels is not a picture, but a mosaic.

Then come a number of extremists who say that it makes no difference to them whether Jesus ever lived or not, since they have the ideal Christ so convincingly presented to them. They argue that their faith does not need the basis of historical fact. Schmeidel affirms, "My inmost religious convictions would suffer no harm, even if I now felt obliged to conclude that Jesus never lived." Nothing matters so long as we have the ideal. Drew advises us that we cut loose from history altogether, that persistent clinging to past fact has been the ruin of Christianity from the first. In place of the historic Jesus take the ideal Christ; seize and hold the thought that God and man are indistinguishably one—the life of the world God's life, the prolonged sorrow of humanity but the self-redeeming passion of the Absolute—and at once the entanglements and uncertainties of the Church will drop from her. The dead hand of the past is lifted off. Religion has no more concern with incidents of a by-gone time. The manifest answer to this is not appreciable to the mere theorist for truth as it is in Jesus is morally conditioned and must needs be morally appreciated. Let it be remembered that the religious life of man has made its steady progress upward, not by the influence of great abstractions, but by the power of great personalities. Each vast movement starts with a man. An idea

and a mind become fused into one, thought becomes embodied in a soul, that soul becomes dedicated to that thought and acts only in its service. All your mechanical explanations break down helplessly before a Calvin or a Luther or a Wesley or a Paul. If they cannot rub Paul off the pages of human progress how can they hope to cope with Jesus? At some point they become aware that they are touching the supreme moral reality of the world.

Nor can it be denied that the Apostles and the whole Christian Church immediately after them, felt that they were building upon a real foundation of real facts. While there is not much of historical data in the writings of Paul, there still is sufficient to make it evident that he regarded his faith as founded on a historical person. Hear him say to the Corinthians, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time." And this great text he contends is the continuous theme of his preaching. Has he an ideal conception of Jesus? Let it be also remembered that that idealic conception is the necessary outgrowth of these facts about this Jesus, "He was according to the flesh," "born of a woman" that He had a brother James whom he (Paul) had met and had had disciples whom Paul knew. Is it not idle in the face of this to talk of Paul's faith as being based on the imaginings of love-sick disciples? And that which is true of Paul is also more true of John and the other disciples. The Christianity of the Apostles, as well as of the church ever since, sinks or swims with the assertion that at a certain time a human personality appeared on the stage of history and was the Incarnate Son of God.

Let us look at this teaching from another angle. What would be the regenerating power of a gospel separated from a historical Jesus. We have certain fundamental ideas and ideals which are the inheritance of a long line of ancestors who based their faith on the historical facts. But for how long can we maintain our own faith, how long hold these ideas and ideals without the ability to recur to these facts for the refreshing of our faith? And to whom can we hope to go with convincing power seeking to persuade them to embrace our ideas and ideals if there are no facts to found them on. Faith and facts are both essential to the maintenance of religion. The former without the latter would be mere philosophy; the latter without the former mere history. The dynamic of Christianity is the historical Jesus. George Eliot once said, "ideas are poor ghosts. . . . they cannot make themselves felt. But sometimes they are made flesh. . . . Then their presence is a power then they shake us like a passion and we are drawn after them with a gentle compulsion as flame is drawn to flame." So Paul, "The love of Christ constraineth me." Without the historic Jesus, Christianity would pass through a series of changes which in a comparatively short time would completely involve its ideals and character, and would forever cripple it as a regenerative agency among men.

But one is led to inquire whatever would these critics have done without Paul? They fall back so frequently upon his failure to make mention of a certain event or fact to them as conclusive evidence that it could never have happened. As for instance Robertson, referring to the last night in our Lord's life on earth, says, "The crown of thorns, the scourging, and the kingly title may without hesitation be held to be mythical, and the reasons assigned are on the one hand that they are not mentioned by Paul and on the other that the crown of thorns finds its root motive in the nimbus of the sun-god.

They could as logically prove that Paul was a myth as that Jesus was a myth, and might do so, but for their manifest need of Paul. For they build upon the scarcity of reference to Jesus in Paul's writings to strengthen their argument against the his-

toricity of our Lord.

But the gospel story is its own best evidence. As Dr. Denny says, "A life of such perfect trust in God, such wonderful love to God and man—a life that by its very mass attracts to itself so irresistibly all feeble lives that have the faintest affinity with it, or capacity for it—a life that gathers into its own deep and powerful stream all souls in search of God and bears them on to the salvation they seek. What could be idler than to speak of such a life as unhistorical or unreal?"

We are not conscienceless historians without sense of obligation. Else where the guarantee that when we make our study of the New Testament records we shall not find ourselves in the Presence of One who will deal with us in ways which we know to be God's ways. It has happened to thousands of men in every walk of life, that in the study of the Scriptures they have been confronted with a Person who on the one hand has convicted them of sin and on the other has convinced them of the forgiving love of God. Must not this finding materially modify our views of the importance of the underlying facts of history? If the great reality is manifested in a Person who once lived, who still lives, it is clear that whatever has happened within the bounds of time or space through Him, must be always functionally fundamental in things human. History is His-story, the domain in which He is bringing things to pass. As one has well said, "Time and the contents of time have no merely negative relation to eternal truth; truth is actualized through time's instrumentality." The elements of history are plastic in the hand of God. He does not have to come to terms with a world process dictated by relentless fate. Humanity is to be saved from within. Redemption is accomplished not by a divine fiat, but by a life lived and a death died in the world. Jesus learned obedience by the things which He suffered; and being made perfect He became the author of eternal salvation to all who obey Him.

From these cold-blooded extremists among the critics we come to survey the results of criticism as received from that reverential school represented by Salmon, Fairbairn, Denney, Ramsay, Orr, Moulton, &c., not to forget those older scholars, Lightfoot and Westcott and Hort. Through such critics the documents as historical sources have been rehabilitated. From the denial of the historical reality of even the most fundamental representations, we have come to hear them say, "If the fundamental facts recorded in the earliest Christian documents are not historical, then there is no history at all." They have shown that where there are inaccuracies the matters affected are matters of detail, such inaccuracies due to the individuality and independence of the authors, and in no wise invalidating the otherwise trustworthy testimony.

We have undoubted foundation for the assurance that the earliest writers had sufficient materials of the very best kind out of which to frame their narratives. They are to be believed implicitly."

(TO BE CONCLUDED.)

Los Angeles, Cal.

"The New Schaff-Herzog Encyclopedia of Religious Knowledge," edited by Samuel MaCauley Jackson, D.D., LL.D., with the assistance of Charles Colebrook Sherman, and George William Gilmore, A.M., with any department Editors. Complete in 12 volumes of from 500 to 600 pages each. Copyright 1909, *cloth;* published 1909 to 1912, with appendix. Funk & Wagnalls Co. Size 8x12 inches. In first-class condition. List price, $60.00; will sell for $20.00. Address Rev. H. E. Howard, Greensboro Bend, Orleans Co., Vermont.

Any profound student of the world's history can readily see that civilization has flourished best where the Bible truths have burned the brightest. This book has and still supplies the strongest fiber of domestic and national character. Ever since its conception it has woven into the life of civilized peoples all that is noblest and best. Yea! it is the Magna Charta of the poor and the oppressed in every clime. I believe it was Gladstone who said that "the Bible has done more for the advancement of civilization than all the philosophy and art of Greece."—*Rev. Joseph D. Krout.*

International Sunday School Lessons For 1917

STUDIES IN THE GOSPEL OF JOHN.

THE EDITOR.

First Quarter.—Lessons for January.

Scope of Gospel.

The Fourth Gospel has a form peculiar to itself, as well as a characteristic style and attitude, which mark it as a unique document among the books of the New Testament. (1) There is a prologue, consisting of i. 1-18, of which something will be said later on. (2) There is a series of scenes and discourses from the life of Jesus, descriptive of Himself and His work, and marking the gradual development of faith and unbelief in His hearers and in the nation (i. 19—xii: 50). (3) There is a more detailed account of the closing events of the Passion week—of His farewell intercourse with His disciples (chs. 13-17), of His arrest, trials, crucifixion, death, and burial (chs. 18-19). (4) There are the resurrection, and the manifestations of the risen Lord to His disciples on the resurrection day, and on another occasion eight days after (xx. 1-29). This is followed by a paragraph which describes the purpose of the Gospel, and the reason why it was written (vs. 30-31). (5) Finally, there is a supplementary chapter (xxi) which has all the characteristic marks of the Gospel as a whole, and which probably, therefore proceeds from the same pen.* The concluding verses (24, 25) of this chapter read: "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true. And there are also many other things which Jesus did," etc. "We know that his witness is true" seems to be a testimony on the part of those who knew as to the identity of the disciple, and the trustworthiness of his witness. Nor has this earliest testimony been discredited by the attacks made on it, and the natural meaning has been vindicated by many competent writers. The present tense, "beareth witness" indicates that the "disciple" who wrote the Gospel was still alive when the testimony was given.

*Thus Lightfoot, Meyer, Alford, etc.; some, as Zahn, prefer to take the chapter as the work of a disciple of St. John.

Date of Appearance.

As to the time of the appearance of the Johannine literature, apart from the question as to the authorship of these writings, there is now a growing consensus of opinion that it arose at the end of the first century or at the beginning of the second. This is held by those who assign the authorship, not to any individual writer, but to a school at Ephesus, who partly worked up traditional material, and elaborated it into the form which the Johannine writings now have. Whether the Gospel is looked on as a compilation of a school of theologians, or as the outcome of an editor who utilizes traditional material, or as the final outcome of theological evolution of certain Pauline conceptions, with few exceptions the appearance of the Johannine writings is dated early in the second century.

Thus the appearance of the Johannine writings at the end of the first century may safely be accepted as a sound historical conclusion. Slowly the critics who assigned their appearance to the middle of the second century or later, have retraced their steps, and assign the emergence of the Johannine writings to the time mentioned. This does not, of course, settle the questions of the authorship, composition and trustworthiness of the Gospel, which must be determined on their merits, on the grounds of external, and still more of internal, evidence, but it does clear the way for a proper discussion of them, and gives us a terminus which must set a limit to all further speculation on matters of this kind.

External Evidence.

Only an outline of the external evidence for the Fourth Gospel, which concerns both date and authorship, can be given in this article.

At the end of the second century, the Christian church was in possession of four Gospels, which were used as sacred books, read in Churches in public worship, held in honor as authoritative, and treated as part of a Canon of Scripture. One of these was the Fourth Gospel, universally ascribed to the apostle John as its author. We have the evidence on this point of Irenaeus, of Tertullian, of Clement of Alexandria, a little later of Origen. Clement is witness for the belief and practice of the church in Egypt and its neighborhood; Tertullian for the church in Africa, and Irenaeus, who was brought up in Asia Minor, was a teacher in Rome, and was bishop of Lyons in Gaul, for the churches in these lands. The belief was so unquestioned, that Irenaeus could give reasons for it which would of themselves have convinced no one who had not already had the conviction which the reasons were meant to sustain. To discount the evidence of Irenaeus, Tertullian and Clement on the ground of the desire to find apostolic authorship for their sacred books, is not argument, but mere assertion. There may have been such a tendency, but in the case of the four Gospels there is no proof that there was necessity for this at the end of the second century. For there is evidence of the belief in the apostolic authorship of two Gospels by apostles, and of two by companions of the apostles, as an existing fact in the churches long before the end of the second century.

Summary.

On a fair consideration of the external evidence, therefore, we find that it is unusually strong. It is very seldom the case that conclusive proof of the existence and influence of a writing can be brought so near to the time of its publication as in the case of the Fourth Gospel. The date of its publication is at the end of the first century, or at the latest in the beginning of the second. Traces of its influence are found in the Epistles of Ignatius. The first Epistle of John is quoted in the Epistle of Polycarp (ch. vii). The thought and style of the Gospel had influenced Justin Martyr. It is one of the four interwoven in the *Diatessaron* of Tatian. It was quoted, commented on, and interpreted by the Gnostics. In truth, the external evidence for the early date and Johannine authorship of the Fourth Gospel is as great both in extent and variety as it is for any book of the New Testament, and far greater than any that we possess for any work of classical antiquity. *International Standard Bible Encyclopedia.* Vol. III, p. 1720-2.

THE DIVINE NATURE.

God is Spirit.

One of the glories of the Johannine theology is its doctrine of God, its delineation of the Divine nature. This is given in a series of intuitional affirmations which, though the manner of statement indicates no attempt at correlation, unite to form a complete organic conception. The first of these affirmations defines what is the Divine *order of being*: God is Spirit (John iv. 24). The central significance of this inexhaustible saying is defined by the context. The old local workshops, whether at Jerusalem or Samaria, had implied some special local mode of Divine presence, and this naturally suggested, if it did not necessitate the idea of some kind of materiality in the Divine nature. But God is spirit; and true worship must be an intercourse of spirit with spirit, having relation to no local or material, but only to moral conditions. Thus the concept of the Divine spirituality is both moral and metaphysical. The religious relation to God, as it exists for Christian faith, rests upon the fact that the Supreme Being is essentially moral, but also omnipresent and omniscient—the Divine Spirit whose will and percipiency act immediately and simultaneously at every point of existence. Such a Being we utterly lack the power to comprehend. But only such a Being can be God, can satisfy our religious need—a Being of whom we are assured that nothing that is in us, good or evil, true or false, and nothing that concerns us, past, present or future, is hid from His immediate vision or barred against the all-pervading operation of His will. To realize that God is such a Being is to be assured that He can be worshipped with no mechanical ritual or formal observance: they that wor-

ship Him must worship Him "in spirit and in truth."

God is Life.

God, who is spirit, is further conceived as Life, Light, Righteousnes and Love. Righteousness and Love are the primary ethical qualities of the Divine nature; Life the energy by which they act; Light the self-revelation in which they are manifested throughout the spiritual universe. God is Life. He is the ultimate eternal Reality. He was "in the beginning" (John i. 1), or "from the beginning" (1 John i. 1; ii. 13). These statements are made of the Logos, therefore *a fortiori* of God. But the Divine Nature is not mere abstract being, infinite and eternal; it is being filled with that inscrutable elemental energy which we call Life. In God this energy of life is self-originating and self-sustaining ("The Father hath life in himself," John v. 26), and is the source of all life (John i. 3, 4, R. V. m). For every finite being, life is union with God according to its capacity.

But the lower potencies of the creative Life do not come within the scope of the Johannine theology. The term is restricted in usage to its highest ethical significance, as denoting that life of perfect, holy love which is "the eternal life," the possession of which in fellowship with God is the chief end for which every spiritual nature exists. The elements present in the conception of the Divine life are these: (1) The ethical: the life God lives is one of absolute righteousness (1 John ii. 29), and perfect love (1 John iv. 9). (2) The metaphysical: the Divine life is nothing else than the Divine nature itself regarded dynamically, as the ground and source of all its own activities, the animating principle or energy which makes Divine righteousness and love to be not mere abstractions, but active realities. (3) In Johannine thought the Divine life is especially an energy of self-reproduction. It is this by inherent moral necessity. Love cannot but seek to beget love and righteousness to beget righteousness, in all beings capable of them. With St. John this generative activity of the Divine nature holds a place of unique prominence. It is this that constitutes the Fatherhood of God. Eternally the Father imparts Himself to the Son (John v. 26), the Word whose life from the beginning consisted in His relation to the Father (1 John i. 2). To men eternal life is communicated as the result of a Divine begetting (John i. 13; iii. 5; 1 John ii. 29; iii. 9; iv. 7, etc.). (4) But God is not only the transcendent final source. He is also the *immanent* source of life. This is clearly implied in all those passages, too numerous to be quoted, which speak of God's abiding in us and our abiding in Him. Life is maintained only through a continuous vitalizing union with Him, as of the branches with the vine (John xv. 1-6). It must be observed, however, that St. John nowhere merges the idea of God in that of life. God is personal; life is impersonal. The eternal life is the element common to the personality of God, of the Logos, and of those who are the "children of God." Any pantheistic manner of thinking is as foreign to St. John as to every other Biblical writer.

God is Light.

God is not life only; He is light also (1 John i. 5). That God is life means that He is and is self-imparting; that He is light means that the Divine nature is by inward necessity self-revealing. (1) As the essential property of light is to shine, so God by His very nature of righteousness and love is necessitated to reveal Himself as being what He is, so as to become the Truth, the object of spiritual perception, and the source of spiritual illumination to every being capable of receiving the revelation. "God is light, and in him is no darkness at all." In God there is nothing that hides, nothing that is hidden. The Divine character is utterly transparent — goodness without a shadow of evil. (2) The self-revelation of God is given in its perfect form in Jesus, the incarnate Word, who is the light of men (John i. 4), the light of the world (John viii. 12; ix. 5), the true light (John i. 9; 1 John ii. 8). (3) It is in their illumination by this Divine light that there exists, even for the sinful, a medium of moral fellowship with God. We can "come to the light" (John iii. 19-21), and "walk in the light" (1 John i. 7). In the translucent atmosphere of the true light, we, even while

morally imperfect and impure, may come to have a common view of spiritual facts with God (1 John i. 8-10; ii. 9, 10). This is the basis of a spiritual religion, and distinguishes Christianity from all irrational superstitions and unethical ritualisms. *International Standard Bible Encyclopedia,* Vol. III, p. 1697-8.

Message of John the Baptist.

The fundamental note in the message of John was the announcement of the near approach of the Messianic age. But while he announced himself as the herald voice preparing the way of the Lord, and because of this the expectant multitudes crowded to hear his word, his view of the nature of the kingdom was probably quite at variance with that of his hearers. Instead of the expected day of deliverance from the foreign oppressor, it was to be a day of judgment for Israel. It meant good for the penitent, but destruction for the ungodly. "He will gather his wheat into the garner, but the chaff he will burn up with . . . fire" (Matthew iii. 12). "The axe also lieth at the root of the tree: Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire" (Luke iii. 9). Yet this idea was perhaps not entirely unfamiliar. That the delay in the Messiah's coming was due to the sinfulness of the people and their lack of repentance, was a commonplace in the message of their teachers.

The call to repentance was then a natural message of preparation for such a time of judgment. But to John, repentance was a very real and radical thing. It meant a complete change of heart and life. "Bring forth . . . fruits worthy of repentance" (Luke iii. 8). What these fruits were he made clear in his answers to the inquiring multitudes and the publicans and soldiers (iii. 10-14). It is noticeable that there is no reference to the usual ceremonies of the law or to a change of occupation. Do good; be honest; refrain from extortion; be content with wages. *International Standard Bible Encyclopedia,* Vol. III, p. 1709.

CURRENT COMMENT

REV. J. B. HAMILTON COMES HERE TO DELIVER ADDRESS

Man Who Did Much to Bring About Pensions for Preachers Arrives To-day.

HERE TO WAGE NEW CRUSADE

Traveling in Effort to Maintain Authority of the Bible—Left Job to Aid Methodists.

Rev. Jay Benson Hamilton of New York, who comes here to address a public meeting arranged by the City Sunday School Association at the First Methodist Church to-night, was one of the first ministers to agitate better support for old preachers of the Methodist Church.

In 1891 Dr. Hamilton, brother of Bishop John W. Hamilton, Chancellor of the American University at Washington, and Bishop Franklin Hamilton of Pittsburgh, gave up a $3,000 a year preaching job and parsonage in Brooklyn to stump the country for the aged Methodist preachers.

Dr. Hamilton did not seek to create a remedy, but to call attention to an evil, and at first his plain declarations brought forth a storm of criticism.

He took the subject up in a manner that appealed to the sympathetic side of his audiences, and it is conceded in Methodist circles that he paved the way for the fund which is rapidly taking form in all parts of the United States.

Dr. Hamilton comes of a preaching family. His father was a pioneer clergyman in West Virginia, Ohio and Pennsylvania, and there are two bishops in the family. His brother, John W., Chancellor of the American University at Washington, D. C., was retired from the episcopacy at the last general conference, and his brother, Franklin Hamilton, is Bishop of Pittsburgh.

Dr. Hamilton is a well known writer and preacher and his lectures have commanded attention in all parts of the land.

Discussing the success of the pension fund movement, Dr. Hamilton said that the Methodist Church had established a standard for other Denominations which are taking up the same movement

STARTED WITH LECTURE.

"I had a conviction years ago," said Dr. Hamilton, "that the old preacher should be provided for. I gave up my job and started out with a lecture that I called 'From the Pulpit to the Poor House.' It was based on fact and I first read it to my congregation in Providence. They liked it.

"Then I gave it before the Methodist preachers of Providence and there was a storm. I next gave it in New York before the Methodist preachers and there was still a greater storm. Well, it got in the newspapers and pretty soon I was deluged with invitations to give my lecture in churches and at Conferences.

"I went to a Conference at Saratoga Springs, where I termed myself the attorney of the old preacher. I had a big house and got lots of publicity. Soon after the Methodist press gave me a department and my support was guaranteed by a committee of twenty-five influential men.

"I visited 2,000 churches and more than 150 Conferences. I did no begging. And that is quite remarkable for a Methodist. I told my congregations to take their hands out of their pockets and just to listen.

Big Men Work Wonders.

"Aided by my committee a plan on a pension basis was outlined. It was finally adopted by the General Conference. That provided the machinery and big men have worked wonders during the last few years.

"I returned to preaching. Millions have been collected. The rest will come easy. Once a fund is established, money accumulates easily.

"When I started out I was accused of having a private scheme. Afterward people saw things in a different light and offered apologies. The church will go ahead as the result of this as never before. It eliminates the stumbling block that has prevented many young men from entering the ministry.

"In these days of commercialism it is strange to speak of these things of other days, but I cannot help feel that the whole business is of God and divine Providence prevailed."

"When the Bible Was Blotted Out."

Now he has started a crusade for the maintenance of the authority of the Bible and this he is carrying on in connection with his pastorate at Trinity Methodist Church in New York and the publication of *The Bible Champion.*

He came to Syracuse last night at the invitation of W. G. Barrows, president of the City Sunday School Association, to address a public meeting in the First Methodist Church on "When the Bible Was Blotted Out." He held the close attention of a large audience.

Possibilities Not To Be Considered.

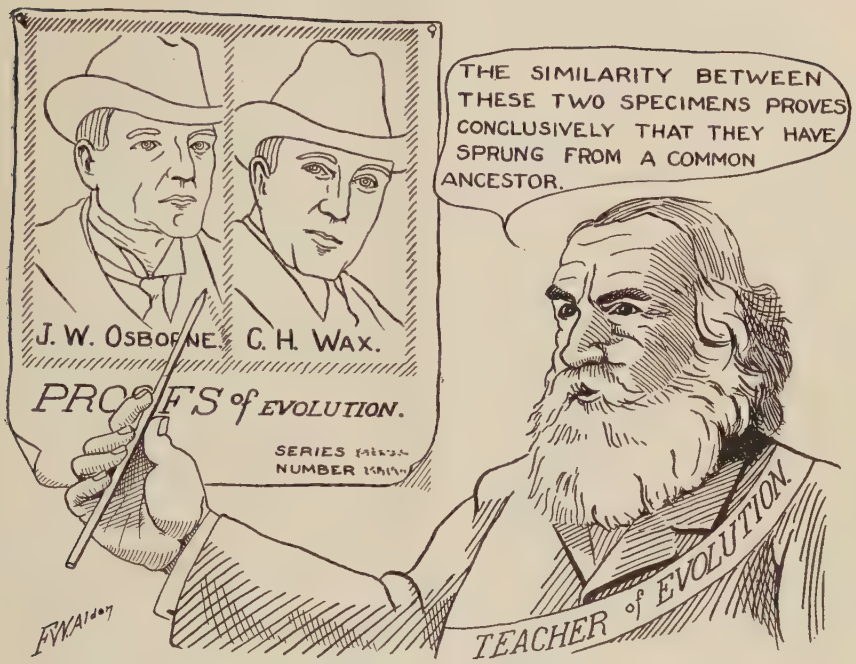
The speaker declared that no thoughtful mind can for a moment consider the possibility of a closed Church and a blotted out Bible without an emotion of dismay and despair, and yet multitudes, he said, live as if the church had forever disappeared and the Bible had never been.

He vividly pictured the effect of such a thing upon the home, courts, theatre, business, music, literature, art, politics, journalism, Masonary and all fraternities

Dr. Hamilton had a visit with Rev. Dr. Frederick T. Keeney, pastor of the First Church, who has been a factor in raising money for the permanent fund in all parts of the country and who has helped materially in completing the fund in the Central New York Conference. He congratulated Dr. Keeney upon his work.—*The Post-Standard,* Syracuse, N. Y., December 11, and 12, 1916.

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of The Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

THE CLUB


THE SIMILARITY BETWEEN THESE TWO SPECIMENS PROVES CONCLUSIVELY THAT THEY HAVE SPRUNG FROM A COMMON ANCESTOR.
J. W. OSBORNE
C. H. WAX.
PROOFS of EVOLUTION.
SERIES
NUMBER
TEACHER of EVOLUTION.

IS THE MONKEY (?) OUR COUSIN.

With apologies to James W. Osborne and Charles H. Wax, alias Oliver Osborne.—These two gentlemen so strongly resemble each other that they were taken to be one and the same by a third party. The result was that James Osborne was sued for the misbehavior of Wax. Has no one raised the question of how nearly these two men may be related? If not, why not? Is it possible that two men can look so much alike and not be own brothers or something? Great minds see in the similarity between men and monkeys a sure sign of relationship.

F. W. A.

P. S.—Prof. Townsend, in the December BIBLE CHAMPION, page 163, shows that science has given up the monkey (?) as "the father of the man." It now falls back on the theory that both are descendants of ancestors, possibly brothers, or first, second or third cousins—*Editor.*

THE BIBLE IN EVERYDAY LIFE

REV. G. L. YOUNG, D.D.

The Bible by some has been looked upon as merely or mainly a human book. As such it is supposed to have come into existence by natural processes. There is about it nothing particularly supernatural. It "evolved" gradually, as other national literatures have evolved. It is no other than "the record of a nation's gradual approach to a nobler morality and a nobler thought of God" (Gannett),—this and nothing more.

And yet there are many pious souls who have right to lay claim to intelligence and even to scholarship who do not look upon the Bible in this natural and evolutionary way. They have studied the Bible for themselves; they have looked into the *pros* and *cons* of its worthiness and trustworthiness; and, because of this, they are intelligently convinced that the naturalistic explanation of the Bible's origin and charac-

ter is no adequate explanation. They are, on the other hand, thoroughly convinced of its supernaturalness, of the divineness of its origin and of its messages—this, even though said messages were humanly and historically mediated.

With this thought in view, let us now read as follows: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. xv. 4.)

Now in this passage occur the terms "learning," "comfort of the scriptures" and "hope." To these terms, and in the order named, we desire to direct attention.

(1) *Learning.* Learning is something that is held in high esteem, and of such esteem it is worthy. But true learning must be grounded on a solid basis. What is true of sound learning in other departments of human knowledge is equally true of it in the spiritual and religious realm. Our knowledge of God and of spiritual things is utterly null and void unless well founded on facts. Surmises drawn from false premises can be of no benefit. But upon what is real spiritual learning founded, and from what is it drawn? It is drawn from "whatsoever things were written aforetime" in the Scriptures. But if that source cannot be depended upon (and it cannot to any degree if the positions held by some critics are correct), then we are absolutely without any reliable sources of spiritual learning. And we might as well, at one time as at another, fall back upon the "old pago-theosophic" idea, or, for that matter, upon any wild notion that may strike our fancy. One would be as good as another, for all would be equally futile.

(2) *Comfort.* If spiritual learning is a good thing, so also is spiritual comfort. But, as we have seen, if there is no divine revelation, then there is no real spiritual learning. What passes for such would be but foundationless nonsense. The same would be true of spiritual comfort." Comfort of the scriptures" would be a mere fallacy.

Men, it is true, have drawn a great deal of solid satisfaction and heart rest from the Bible. In times of temptation and of trouble, of darkness and distress, they have gone trustingly to the wonderful old book and have drunk sweet solace from its pages. Its doctrines, its directions, its promises, its hopes have been to them an unfailing source of true consolation. But if the words of patriarchs and prophets are no more than so many gradually developed literary products "written by Tom, Dick and Harry," then no divine comfort ever came from their pages. The comfort received really rested in the deluded imagination of those who sought comfort there, and who vainly fancied that they were reading divine promises actually inspired by the Holy Spirit. But so far as any intrinsic consoling worth is concerned, they might as well have gone to Mohammed's *Koran*, or to Paine's *Age of Reason*, or to Arnold's *Light of Asia*. One would possess as much divinity as the other.

(TO BE CONTINUED.)

THE TRUE DATE FOR THE ERA.

After our Lord's coming to earth, five centuries passed before the astronomer Dionysius Exignus sought to determine in what year the Saviour was born. His computations led to the belief that "A. D. 1" was the true figure. The world accepted his result and from that day to this A. D. 1 has been so recognized by historians, by Courts of Justice and by writers in general.

In the 17th century Archbishop Usher questioned the accuracy of D. E's calculations and declared that B. C. 4 was the true date, or more exactly—December 25th, B. C. 5.

The time has come for a review of the subject in the light of recent discoveries The first step will be to find a starting date prior to our Lord's birth (which no one can question or gainsay) whose year, month and day are known quantities.

The "Ides of March," when Julius Cæsar was murdered [March 15th, B. C. 44] fulfill these conditions.

The second step will be to find a terminal date, (later than that of our Lord's resurrection) for the purpose of enclosing between well-known limits the period of his stay on earth. Tiberius Cæsar was put to death on March 16th, A. D. 37, which

date satisfies the conditions of a good terminal.

After the siege of Jerusalem, Flavius Josephus spent the rest of his life in the city of Rome, where under Imperial auspices he enjoyed a rare opportunity to view dated monuments, copper tablets and historical records, also the Sacred Books of the Jews, of which he was made the Custodian. In his Book on the Jewish War, he tells us that Julius Cæsar was succeeded by:

Augustus, who reigned 57 yrs. 6 mos. 2 days
After him Tiberius reigned ..... 22 yrs. 6 mos. 3 days

Josephus' period ... 80 yrs. 0 mos. 5 days

Prof. Rodolfo Lanciani, who has recently written a wonderful book entitled: "Ruins and Excavations of Ancient Rome" tells us on page 571 that:

Julius Caesar was assassinated March 15, B. C. 44.
Augustus Cæsar died August 29, A. D. 14.
Tiberius Cæsar was murdered March 16, A. D. 37.

By calculating the intervals between his dates we obtain the following lengths of reigns:

For Augustus Cæsar 57 yrs. 5 mos. 22 days
For Tiberius Cæsar.. 22 yrs. 6 mos. 18 days

Lanciani's period.. 80 yrs. 0 mos. 10 days

These totals show a difference of only 5 days in 80 years—a negligible quantity. Such perfect accord is quite surprising, when we remember that Prof. Lanciani made his excavations and wrote his book 1800 years subsequent to the time when Josephus wrote his history of the Jewish War.

What year in our Lord's ministry was connected with this well defined 80 year period?

The 3rd chapter of the Gospel of Luke declares that:

> "Jesus himself began to be about 30 years of age in the 15th year of the reign of Tiberius Cæsar."

Since Tiberius began to reign August 29th A. D. 14 his

1st year ended August 29th, A. D. 15.
5th year ended August 29th, A. D. 19.
10th year ended August 29th, A. D. 24.
15th year ended August 29th, A. D. 29.

Our Lord therefore, was "about 30 years of age" in A. D. 29, consequently he was born in the Sabbatic year B. C. 2.—*The True Date for the Era.*

W. S. Auchincloss.

WHY I MEMORIZE THE BIBLE

I am a busy housekeeper, but every day brings tasks which employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible or review those already learned. The results are surprising, but there is no secret about my success, except that I have begun and kept on. Sometimes I am too tired and dull to learn, and then I wait till next day and try again.

I find that this memorizing is a good mental discipline. At first, being long unused to study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly. I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind, are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my questions and aspirations?

Sometimes I may be deprived of reading, and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight, or in helpless hours, I say the sweet words over with a sense of comfort and companionship which otherwise I should miss. Then, besides all this, I believe that one of the great joys of heaven will consist in tracing out God's providences in the light of his word, and for that reason I can never be too familiar with the Bible.—*Pittsburgh Christian Advocate.*

EDITOR'S WHAT NOT

HAPPY NEW YEAR!

Thanks to the timely aid of a friend who has been one of our most generous Patrons from the beginning, we bade 1916 farewell with a clean sheet. We enter the new year with a small balance in our favor. We are receiving flattering words of commendation from a multitude of readers. We suggest that if the same words were said to their friends, *we would win friends.* Try it. Let us make the goal for 1917, three new subscribers for each old one. That would bring us to 10,000. Commercial advertising then would become a great help in adding new features to the Magazine. Send ten cents, for postage and expense for five BIBLE CHAMPIONS; give them to your friends with a kindly word. Look at your label. At your earliest convenience, have it changed to any month in 1917. A number have passed that quite awhile ago. But don't stop for lack of the dollar. Write the Editor.

TRINITY PRAYER LEAGUE OF 1,000.

The Bible League is greatly indebted to Trinity Church. It has had the loan of the Pastor for three and a half years. It has been saved several hundred dollars a year for most of that time by the free offices in the Parish House. We are devoting a small space monthly to the cause of the church in part payment. The Prayer League consists of those who will unite with Trinity workers in asking God to bless the Missionary Work of Trinity Church in New York City. If its great plant of five buildings were in Pekin, its loss to religion would be deplored as an appalling disaster. It is surrounded by over One Hundred Thousand Americans *outside of all church lines.* Is a New Yorker worth less than a Heathen Chinee?

If Trinity could have one thousand friends to join the Prayer League and each give five dollars, every form of Missionary Work could be carried on with energy and efficiency. The faithful band of helpers who have stood by the pastor for seven years, can be excelled nowhere for loyal service and generous giving. A leaflet containing letters from seventeen Methodist Bishops and the District Superintendent will be sent to any who desire information as to work and plans.

"If it were done, when 'tis done, then 'twere well
It were done quickly."

"The BIBLE CHAMPION is too wholesome and edifying to do without. Each story of the Parson and his wife is worth a great deal more than the subscription for one year. And the maintenance of the Fundamentals in these days of formalism and skepticism suits this itinerant Methodist preacher who for forty-eight years has believed in and preached on the Deity of Christ and the Holy Book from cover to cover. Any so-called preacher who does not, ought to be honest enough to surrender his credentials and never enter another orthodox pulpit. God bless you in your great work."

"AS—HEART."

The *Encyclopedia Britannica* (1890), Vol. VI, furnishes the following facts about Confucius (550-478 B. C.), whose memory is cherished and revered by a third of the human race. The stamp of his character and teachings is still impressed, after so long a time, on the institutions of his country. At the age of fifty-two he was made chief magistrate of the city of Chungtoo. A marvelous reformation forthwith ensued in the manners of the people. He was appointed minister of crime—and there was an end of crime. . . . A transforming government went abroad. Dishonesty and dissoluteness hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women.

His method in brief, as he gave it, was "the rectification of names." Good government obtained when the ruler was ruler, and the minister, minister; when the father was father, and the son, son. Society was an ordinance of heaven, and was made up of five relationships,—ruler and subject, husband and wife, father and son, elder brother and younger, and friends. There was rule on one side of the first four, and submission on the other. The rule should be in righteousness and benevolence; the submission, in righteousness and sincerity. Between friends the mutual promotion of virtue should be the guiding principle.

Foremost of all the principles which he taught must be ranked his distinct enunciation of "the golden rule," which he deduced from his study of man's mental constitution. He expressed it in these words: "What you do not like when done to yourself, do not do to others." He expressed this rule by a single Chinese character, which in English may be interpreted "reciprocity." His ideagram told its meaning to the eye,—"a thing seen is weightier than a thing heard." It was composed of two characters, one denoting "heart," and the other "as." This one word he gave as the rule of practice for all one's life; *"as-heart,"* "my heart in sympathy with yours." While he gave the Rule in the negative form, he understood it in its positive and most comprehensive force. He deplored that he had not himself always attained to taking the initiative in doing to others as he would have them do to him.

Confucius laid no claim to divine revelation. Man as he is, and the duties belonging to him in society, were all that he concerned himself about. Man's nature was from God; the harmonious acting out of it was obedience to the will of God; and the violation of it was disobedience.

His teaching was in harmony with that of Paul, who said: "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another." (Romans ii. 14, 15.)

We add to this a comment from a great statesman, who dealt with the practical application to human daily life of the precepts and commands of the Scriptures: He wrote in his diary:

"Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged, in conscience, to temperance and frugality and industry, to justness and kindness and charity towards his fellow-men, and to piety, love, and reverence towards Almighty God. In this commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards, or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker, or profane his worship; but a rational and manly, sincere and unaffected, piety and devotion would reign in all hearts." John Adams, second President of the United States.

The Bible Champion for three years and a half has furnished argument and appeal by eminent and gifted men in behalf of the maintenance of the integrity and authority of the Bible as the Word of God. We now propose a practical application of the accepted letter of the Law as revealed in the teachings of Jesus. In parable form we are offering "Miracles of the 20th Century" as striking as those of the first century. When this series is concluded, we will begin a test of this method nearer home. "The White Manhattan," as announced on another page, will illustrate what would happen in the American Metropolis if it were governed by the Golden Rule.

Our readers are urged to co-operate in bringing the Bible Champion to the notice of their friends. With twenty-five hundred on our list, it needs only three new subscribers from each to reach ten thousand. When we have a guaranteed paid circulation of ten thousand, we can secure commercial advertising that will enable us to add many valuable features to the magazine. We can add sixteen more pages and discard all small type; we can use such paper as will permit the introduction of photo-gravures.

READING OUR OBITUARY.

The man who gets a peep at his obituary, is very fortunate. The Editor on the train to Syracuse, N. Y., bought a Syracuse paper of the newsboy. He was greatly surprised to discover an extract from his obituary. He had scarcely reached his room at the Hotel before a representative of the *Post-Standard* knocked at the door. Although of a different religious communion, he was greatly interested in the cause of the Veteran Ministers. The interview appeared the next day and the Editor, on his way home, pinned the two reports together and they may be found in Current Comment in this number.

During the strenuous campaign of a number of years, two friends never failed to offer a fraternal hand and a helping word, the reporter and Editor of the Secular Press. The chivalry of the scribes made it a delight to do anything in their power to aid the cause of the Veteran Minister. I freely accepted the offer of space to plead for the cause. While the religious Press was generous in advocacy, the secular Press reached men in a way that insured

instant appreciative attention and sympathy. Public sentiment followed the appeals of the Press everywhere until today it is a mighty movement of relief that talks in millions. This subject is of vital importance to every denomination. It is certainly of deep concern to every Minister and all Laymen. The clippings from the *Post-Standard* will be of great interest to every reader.

AD CLERUM.

The benediction, as given in the last verse of Second Corinthians, is: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Not infrequently, brethren, some of them entitled to write the insignia of three scholastic degrees (A.B., A.M., D.D.) after their names, make an objectionable addition to it and say, "communion *and fellowship* of the Holy Ghost."

Why objectionable? Because it is non-scriptural. The words communion and fellowship never appear in such conjunctive connection in the Bible. And there is a reason.

The noun "communion" translates in the New Testament the Greek word *koinōnia,* and that is the only Greek word it does translate. The noun "fellowship" translates the very same Greek word, and it is the only substantive it does translate except once, where it renders the Green noun *metochē* (2 Cor. vi. 14).

Scripturally, then, communion and fellowship, as thus appears, mean precisely the same thing, and therefore they should not be used together. Who would say "communion and communion"? and that is what is said, as to substance of meaning, when the terms communion and fellowship are used together in the benediction. To use them thus is—besides being non-scriptural—to commit the rhetorical crime of tautology, which, says Genung in his "Practical Rhetoric," page 165," "generally betokens carelessness or poverty of thought."

WILLIAM H. BATES.

LOOK AT YOUR LABEL.

We are doing our utmost with limited help to keep our dates straight. Errors are sure to escape notice amidst the cares and burdens of our pastoral and editorial work. Take pains to call attention to any mistakes, as soon as discovered.

We are permitted to offer a special Premium to all new subscribers, or all old subscribers who renew their subscription, or advance it another year. Prof. G. Frederick Wright's Book, "The Story of My Life and Work" is announced in our Herald Department. He offers it to aid our work at $1.35 postpaid to all who send $1.00 to the BIBLE CHAMPION as indicated above.

The tributes from our readers appearing in each number show that our efforts are heartily appreciated. If we can have prompt payment of all subscriptions in advance, our burden will be greatly relieved. Our Patrons who have made it possible to carry on the work of the League, we are sure will stand by us as in the past.

New subscribers are the simplest and easiest way to make the BIBLE CHAMPION more interesting and helpful. Our church work is reaching a stage where personal campaigns within one hundred miles of New York can be projected to bring our list up to 5,000 within the next six months. If each subscriber will help us get one new name, we will do it in one month.

A NATION-WIDE CAMPAIGN.

We suggest the beginning at once of a united movement throughout the United States and Canada to secure in all Schools, Sunday and Secular, instruction in Bible truth in harmony with its own claims and purposes. The plan proposed is very simple. It can begin with a single Church. The Church and Sunday School, with one or more Adult Bible Classes, can form the unit. All such in a town or city can unite in an Association, to hold Public Assemblies conducted by local talent. The Town or City Associations could unite in a County Association, and these in a State Association.

Each Bible Class could become a Pocket Testament League. It is a world-wide organization of those who agree to honestly endeavor to read a full chapter of the Bible daily, and to carry a Testament or Bible about with them. There are no fees of any kind. The object of the League is to strengthen Christians and to win the unsaved to Christ by spreading God's Word. Members are encouraged to read the Bible for themselves and always to carry it with them. We will furnish pocket Testaments of a convenient size at a special price

The BIBLE CHAMPION becoming the organ of these local Associations, would furnish a medium of communication between them. It could furnish practical suggestions as to methods of study and teaching, answers to questions, solutions of difficulties, information concerning safe and helpful literature, and warning against the literature that insidiously seeks to thrust itself into all Evangelical Schools and Churches. This would unify the movement and put within the instant reach of every reader whatever was needed to guide and aid in reverent understanding of the Word of God.

County or State Assemblies could be held at such intervals as might be wise and helpful. This would immediately direct and develop a public sentiment that would speedily end this great and growing evil. A discussion is solicited of this problem by all lovers of the Word. Suggestions will be welcomed. Inquiries will be answered in the BIBLE CHAMPION. All our corps of able and distinguished helpers who coöperate with us will be our staff of advisers. Write at once, agreeing to coöperate through a Bible Class in your Church and School. This will start the campaign. Sample copies of the BIBLE CHAMPION will be sent free—save postage. We have preserved a supply of 20,000 BIBLE CHAMPIONS of past numbers. We will send any number to any address for two cents a copy, to cover expense.

The Editor solicits openings near New York at once for One-Day Bible Conferences—afternoon and evening. This number contains the program. The addresses are to be followed by discussions. No collection is taken. Sub-

scriptions are solicited for the BIBLE CHAMPION by small envelopes. Each contributor receives *quid pro quo* and the Parables and other addresses are thrown in. Address the Editor.

EMANCIPATION PROCLAMATION A FORGERY.

An Advance Chapter from *The Hysterical Bible.*

A Document has recently been discovered which would have revolutionized the History of America and the World had it not been suppressed by forgery. Emancipation was fiercely and strenuously opposed by a number of the National Leaders. They could not win President Lincoln to their views. They did succeed in postponing the date of Emancipation to 1864. This they urged would delay the calamity of the freeing of so many millions of slaves and the beggaring of the Southern People. In the meantime, the South would come to its senses and return. The President's invitation and appeal to the South to lay down its arms and return to the Union upon the conditions declared in his Proclamation was accepted by the South after the decisive defeat of Lee by Grant. The first step was the surrender of Lee. The second step was the unexampled generosity of Grant's terms. The assassination of the President which occurred a few days later aroused the North to a white heat of wrath. The South was overwhelmed with consternation and terror.

The National Leaders, who had urged Emancipation and were almost as anxious for the destruction of slavery as for the salvation of the Union had their opportunity. They changed the date of Emancipation from 1864 to 1863. The date of the paragraph was changed which declared that as the conditions proclaimed had not been accepted and adopted, the slaves were free. The President was silent in death. The opponents of slavery declared that the error in date when the Proclamation was issued and printed was typographical. They submitted the original document with the cleverly substituted dates in proof.

The administration of Andrew Johnson who became President after the assassination of Abraham Lincoln was marked by constant dissensions between himself and Congress. He was impeached for "high crimes and misdemeanors." The vote for conviction failed by one vote of the two-thirds required. All this continued and inflamed the resentment and hatred in the North over the murder of the President. It was easy for the Abolition leaders to dominate the public sentiment and the slaves were freed.

February 1, 1865, Congress passed a Resolution that a thirteenth amendment to the Constitution be proposed to the legislatures of the various States. Twenty-seven States adopted the amendment, or three-fourths of those constituting the Union. December 18, 1865, a proclamation was issued certifying that the consent of the requisite number of the States had been obtained, and the amendment was accordingly declared part of the Constitution of the United States.

This is a striking parallel to the almost incredible change in the mind of the Primitive Christians concerning Jesus. Lincoln's death freed the slaves; Jesus'

death enslaved the Christian Church: it translated a delusion into a conviction that rules the world today. Jesus was regarded by his followers as a human Teacher, who had declared himself the Messiah. When, instead of wearing a crown, he died on a cross, their hopes were engulfed in despair.

The Resurrection with its marvels honestly suggested and developed by the disciples was accepted by the crowd and became a Historical event. The Gospels were written from that stand-point and only in recent times has the real truth been discovered.

"Modern historical and literary methods of study have been constructively applied to the New Testament. The Gospels, like the historical books of the Old Testament, embody older oral and written sources which reflect the earliest impressions that Jesus' personality and words made on the minds of his followers. The first step therefore in the quest of the real Jesus is to distinguish and to separate these oldest records from the later variant accounts which blur or conceal the original portrait" (Kent).

The Hysterical Bible will apply the processes of Counterfeit Criticism to incidents of Secular History. Sacred History is the sole field of the new cult. They pretend to "separate the oldest records from the later variant accounts which blur or conceal the original. The average reader does not know that there is no original "oldest record." It is the Critics' own invention or creation by interpolation or concision of words, phrases, sentences or paragraphs. The purpose always is to make the original statement different from or antagonistic to its plain sense.

The next advance chapter from *The Hysterical Bible* will be "Benedict Arnold and Judas."

"I feel sure that the Bible Champion is very useful."

"I have found the Bible Champion very helpful for some years."

"The Champion is doing an excellent and very necessary work."

"I wish you success for the coming year and God's Blessing for the good work the League is doing."

You are doing a great work through the Bible Champion. May you be greatly prospered."

"I am more and more pleased with the Bible Champion and rejoice in the good accomplished through its agency. May it continue to grow in power and also in circulation is my prayer and New Year's wish."

"I much admire the unique work you are doing in the Bible Champion. God bless you in it."

"I am thankful for *so much* last year, and confidently anticipating the same or more for another year."

"I have always been very much interested in your publication, and surely wish it every success, and wish to do my part in making it so."

"I enjoy your publication greatly and believe it will do a great deal of good in taking the mask off the so-called *higher* critics, and uphold the Bible in its integrity."

THE LIBRARY TABLE

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

One of the leading literary features of recent years has been the increase in the number of dictionaries of the Bible in the English language. These dictionaries represent various tendencies in the sphere of Biblical criticism and various uses of the great volume of archæological discoveries in recent years. The appearance of this great work, "The International Standard Bible Encyclopedia," and which has been long in preparation, has been anticipated with universal interest by Biblical scholars.

After a careful examination of its contents, the list of writers and the wisdom displayed in the assignments made, we are pleased to express the judgment that this voluminous, scholarly, fair and conservative work, is destined to fulfill all expectations cherished by its friends and promoters.

It will at once take its place alongside of Hasting's "Dictionary of the Bible," and Cheyne's "Encyclopedia Biblica," and is much sounder in its scholarship and evangelicalism than either of these monumental works.

The entire work, so far as we have been able to discern, is characterized not only by genuine scholarship but by a devout, Christian spirit. In the sphere of *Christian* learning its representatives can be trusted and that is high praise for any book of reference, and what cannot be said for all similar works in our day. Some of them deal too much in the exploitation of vanquished heresies and unproved, and sometimes, fantastic hypotheses.

In size and compass this new encyclopedia takes rank with the great similar works associated with the names of Cheyne and Hastings. Each of these works contain about 3,000 double column pages, 9 inches long by 5½ inches of printed matter. The five volumes of this later work contains 3,541 double column pages of clearly printed and admirably arranged matter, which make it one of the most exhaustive works of the kind ever issued. Aside from the extent of the work in style and appearance it is unequalled by any other work of the same order. It contains about 200 more contributions than the most ample works in the same line heretofore issued. There are 32 full-page illustrations and 16 maps carefully edited by Prof. George L. Robinson, together with a most exhaustive and satisfactory index.

This work is primarily a Bible dictionary, dealing with every proper name in the Bible. But in its scope it goes far beyond this and is a real encyclopedia, that deals with a long list of important subjects that are properly included in the field of religion.

It discusses with thoroughness such subjects as anthropology, evolution, inspiration, psychology, trinity, and many other articles not to be dis-associated in our day, from purely Biblical discussion.

The design of the encyclopedia is indicated thus in the preface, that "every word in the Bible and the Apocrypha having a distinct Biblical meaning should appear in this work." With what comprehensiveness this design has been carried out is manifest in the fact that the number of its articles is far in advance, for example, of such big works as the Hastings dictionary. The leading articles are signed by their authors, which is always much of an advantage in works of this order, and we are glad to say that our examination of many of these articles leads us to the conclusion that they are free from misleading, hypothetical and dogmatic statements.

The really international character of this great work, as the title indicates, is seen in the fact that of its two hundred contributors, over one hundred have been selected from this country, while about sixty are from England and Continental Europe, and the rest from other countries.

When we turn to the character of this new encyclopedia we come upon its most striking feature. In the contents of this great work we have encountered no insidious rationalism. In it the "faith once for all delivered unto the saints" is advocated and defended, not by radicals, but by capable, informed and scholarly men. It will

serve as a strong corrective of false views of the Scriptures which have grown up out of false promises. It is prepared from the conservative point of view, but it is not so conservative as to be absurdly at war with real results of recent critical methods. While presenting the conservative interpretations of Biblical facts, history and doctrine, the presentation of the contrary views are made with such fulness that the reader may judge for himself. In many articles there is a sturdy fidelity in meeting and vanquishing wrong positions but there are no violent and unscholarly assaults upon words that have been much used and abused, such as "Evolution" and the "Higher Criticism." The men who have prepared the articles on such subjects know what they are writing about and are not engaged in setting up bogies.—*Lutheran Church Work and Observer.*

PRE-ABRAHAMIC CHRONOLOGY

The author of the new book, *"Naamah and Nimrod,"* is receiving congratulations from all sides because of the solution offered in the book for one of the most difficult problems that have confronted Biblical scholars in our day. That wonderful chapter (xvii), on how fast population may increase, is the most illuminating ever written on the subject.

Until very recent years the chronological verses in Gen. v. and xi. were accepted by conservative Bible men just as these chapters read. But when the historic evolutionary exaggerator, within the past half century, demanded more time for man's evolution and more years for the civilizations that grew up following the Deluge than the Bible gives, then resort was had to giving Gen v. and xi. a stained interpretation. Bible students very reluctantly accepted this unnatural explanation, in fact many refused to accept it and simply awaited farther light. Now that this new book offers a sane solution that permits us to accept Genesis v. and xi. as they read, there is real rejoicing among orthodox Bible students.

Why did the author select the name *"Naamah and Nimrod"*?

Well, bear in mind that the purpose of the book's publication, beside furnishing a vast amount of information on all Bible subjects, is to prove that the Bible is an inspired revelation from God, that it is true and thoroughly reliable in all respects whether in matters of religion, history, biography or science, and that therefore every "scientific" or skeptical hypothesis, that is brought forward against any Bible statement, must be false.

One of the most serious and plausible objections raised against the Bible is that man was on the earth so long ago that the time given in the genealogical table in Genesis v. is too short, and especially that the time given in chapter xi., being the period from the Flood to Abraham, is too brief for the growth of Babylonian, Egyptian and other civilizations of that day. They tell us that the three great basic languages, fully completed before Abraham's day, show that the time given in Genesis xi. is not long enough to account for the completeness of these languages among Noah's descendants so soon following the Flood.

The author of this book seizes upon the statements made in Genesis iv. as a basis for an hypothesis holding that the three great basic post-Noachic languages did not originate following the Deluge but were in full swing among the descendants of Seth, Cain and Abel long before the Flood and that this woman Naamah along with her father's family and Nimrod were active agents in propagating the old antediluvian languages and religions, and in carrying them over to post-diluvian times.

Some excellent, able and orthodox Bible students have allowed themselves to be carried off their feet by the exaggerated historic and scientific hypotheses primarily given out by skeptics who reject the facts of Genesis. To harmonize Genesis with these unproven and unprovable exaggerated figures as to the age of Egyptian and Babylonian civilizations, as well as to the claims respecting the length of time man has lived on the earth, these Bible students are found distorting and explaining away the very plainest statements found in the entire Bible, (the genealogical tables of Genesis v. and xi.)

The author of *"Naamah and Nimrod"* obviates all this by taking Genesis exactly as it reads and propounds a sensible and adequate hypothesis to account for the developments following the Deluge. The names of Naamah and Nimrod are woven into this interesting story and hence the name of the book.

NAAMAH AND NIMROD.

Among the many books brought to the notice of the BIBLE CHAMPION, this one demands special attention. It is by a Layman, James B. Tannehill. It is strikingly original, unique and interesting. The author handles the question without gloves. Few books have been so outspoken, and merciless. He seems to have carefully studied the methods of the critics and does not scruple to reply in kind. As we are permitted to quote at length from the work, we will let the samples we select make their own appeal. The range of the discussion is surprisingly wide. The authorities given are numerous. The arguments are largely and almost wholly statements of facts in disproof of theories. One form of reply, which is found many times, is to show the absurdity of the critical assault. It is very effective, in numerous instances startling, in others ridiculous and even comical. The author evidently enjoys his dissection of the critics and succeeds in making the process enjoyable to his readers. The critics find it but a fulfillment of the warning: "with what measure ye mete, it shall be measured to you again" (Matt. vii. 2). The book is cloth bound, 358 pages, and will be sent postpaid for $1.50.

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(Volume xxiii—4.)

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